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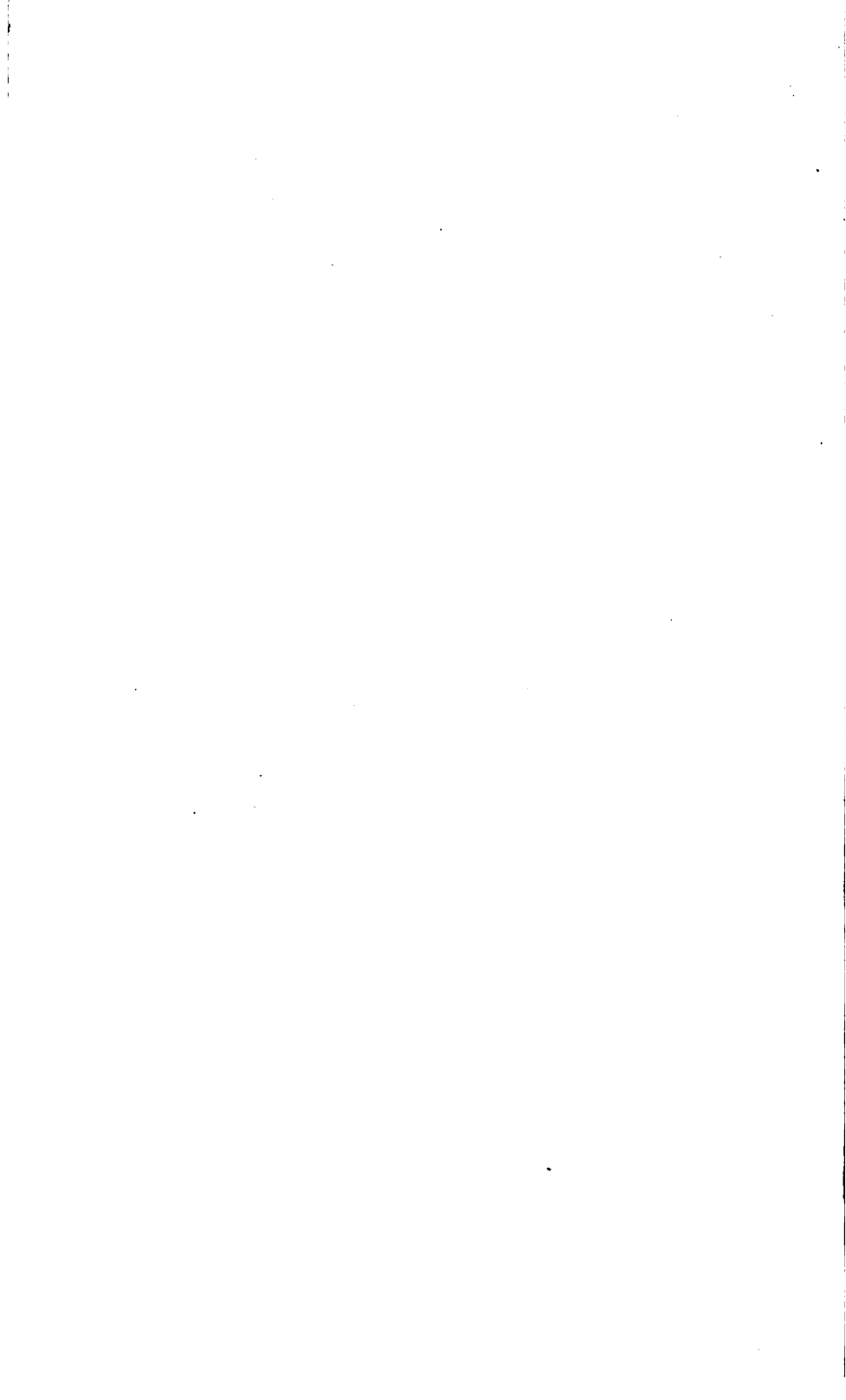




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A
COMPENDIOUS GRAMMAR
OF THE
PRIMITIVE ENGLISH

OR
ANGLO-SAXON LANGUAGE,

A KNOWLEDGE OF WHICH IS ESSENTIAL TO EVERY
MODERN ENGLISH GRAMMARIAN WHO WOULD
FULLY UNDERSTAND THE TRUE ORIGIN
AND IDIOM OF HIS OWN LANGUAGE:

BEING CHIEFLY

A SELECTION OF WHAT IS MOST VALUABLE AND PRACTICAL

IN

The Elements of the Anglo-Saxon Grammar,

WITH

SOME ADDITIONAL OBSERVATIONS.

BY THE REV. J. BOSWORTH, M.A. F.A.S.

FELLOW OF THE ROYAL SOCIETY OF LITERATURE,
HONORARY MEMBER OF THE COPENHAGEN SOCIETY FOR ANCIENT LITERATURE
OF THE NORTH, AND VICAR OF LITTLE HORWOOD, BUCKS.

Ic Ælfric wolde þas lýtlan boc aþendan to Englyrcum geþeoppe, forþan
þe Stæf-cnæft is ȝeo cæg þe þara boca andȝyt unlýcð :

I, Ælfric, would translate this little book into the ENGLISH tongue, because
that Grammar (Letter-craft) is the key which unlocketh the sense of books.

Preface to Ælfric's Grammar.

Du bæde me aþendan of Lebene on Englyrc þa boc Genesys :

Thou badest me to translate from the Latin into ENGLISH the book of Genesis.

Ælfric's Pref. to Genesis.

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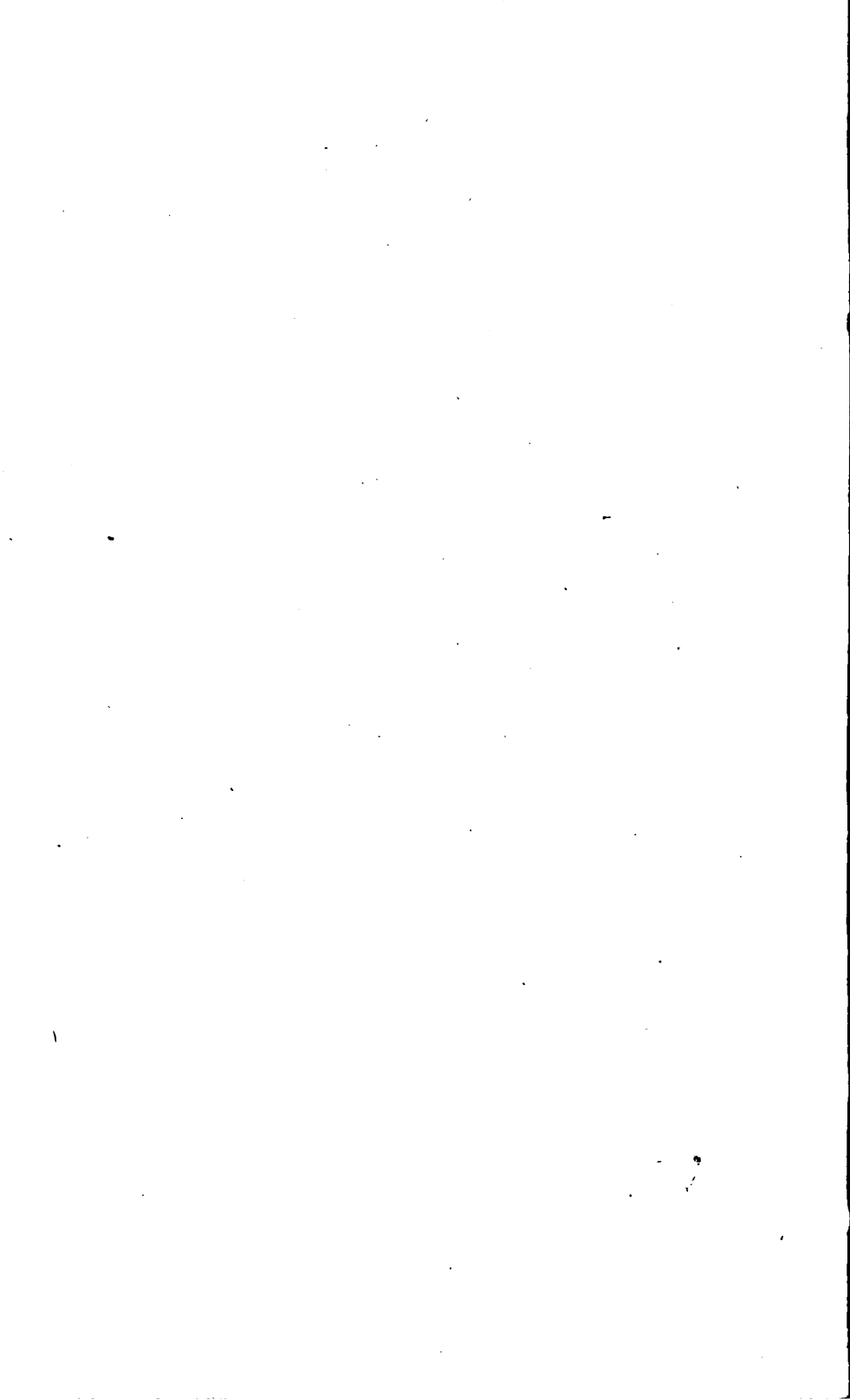
1826.

PRINTED BY RICHARD TAYLOR,
SHOE-LANE.



TO HIS GRACE
RICHARD
DUKE OF BUCKINGHAM AND CHANDOS,
MARQUESS OF CHANDOS,
AND EARL TEMPLE OF STOWE, &c.
KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER, &c.
L.L.D. F.A.S.

A CONSTANT PATRON OF LITERATURE,
WHOSE PATRIOTIC ZEAL
FOR THE MOST ANCIENT HISTORIC RECORDS,
PARTICULARLY OF THE BRITISH ISLANDS,
HAS BEEN MANIFEST
IN THE COLLECTION AND CAREFUL PRESERVATION
OF THE INVALUABLE
IRISH AND ANGLO-SAXON MANUSCRIPTS
WHICH NOW ENRICH
THE MAGNIFICENT LIBRARY AT STOWE,
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BY
HIS GRACE'S MOST OBEDIENT HUMBLE SERVANT,
JOSEPH BOSWORTH.



P R E F A C E.

THE Saxons were a people of Germany. Their origin and extent of power will be clearly understood by attending to the following short historical detail.

The sons of Japhet, migrating from Asia, spread themselves over Europe. The earliest tribes that reached and peopled the European coasts in the west were the Kelts*, and the Kimmerians, Commerians, or Gomerians, from Gomer the eldest son of Japhet; such changes of names not being uncommon. It cannot now be ascertained at what time the Kimmerians passed out of Asia, but it was probably eight or nine hundred years before the Christian æra, as Homer† mentions them; and, according to Herodotus‡, they were settled in Europe long before the Scythians. The ancient Kimbri, so formidable in the earlier ages of the Roman history, were a nation of this primitive race, which, in the days of Tacitus, had almost disappeared on the Continent.

The Kelts were a branch of the Kimmerian stock that dwelt more towards the south and west than the other Kimmerian tribes. The Kelts spread themselves

* Κελτοι.

† Odys. A. v. 14.

‡ Melpom. sec. xi.

over a considerable part of Europe, and from Gaul entered into the British Isles. Though Phœnician and Carthaginian navigators probably visited Britain, the aboriginal inhabitants, the ancient Britons, were Kelts, who were conquered and driven into Wales by the Romans. The descendants of the Kelts still occupy Bretagne in France, Wales, the Highlands of Scotland, Ireland, and the Isle of Man.

The Scythian or Gothic tribes, descended from Magog*, were the second source of European population. Like their predecessors the Kelts, these tribes came out of Asia into Europe, over the Kimmerian Bosphorus, between the Black Sea and the Sea of Azoph, but at a later period, perhaps about B.C. 680. Before the Gothic tribes came into Europe, part of them were settled in Armenia, the richest part of which was called Sakasina; and "they must have come into Armenia from the northern regions of Persia†." This will account for the Persian words which occur in the Gothic tongues, but particularly in Saxon. About B.C. 450, in the time of Herodotus, the Gothic tribes were on the Danube, and extended towards the south. Fifty years before the Christian æra, in Cæsar's time, they were called Germans, and had established themselves so far to the westward as to have obliged the Kelts to withdraw from the eastern banks of the Rhine. In later ages they became known by the name of Getæ or Goths.

The third and most recent stream of population which flowed into Europe, conveyed the Sclavonian or Sar-

* Parson's *Remains of Japhet*, ch. iii. p. 68.

† See Turner's *History of the Anglo-Saxons*, vol. i. p. 99, fourth edition, 8vo.

matian nations: they are mentioned by Herodotus as being on the borders of Europe in his time; they therefore probably entered Europe about B.C. 300. These coming last, occupied the most eastern parts, as Russia, Poland, Eastern Prussia, Moravia, Bohemia, and their vicinity. From these Slavonic tribes a third genus of European languages arose, as the Russian, Polish, Bohemian, Lityonian, Lusatian, Moravian, Dalmatian, &c.

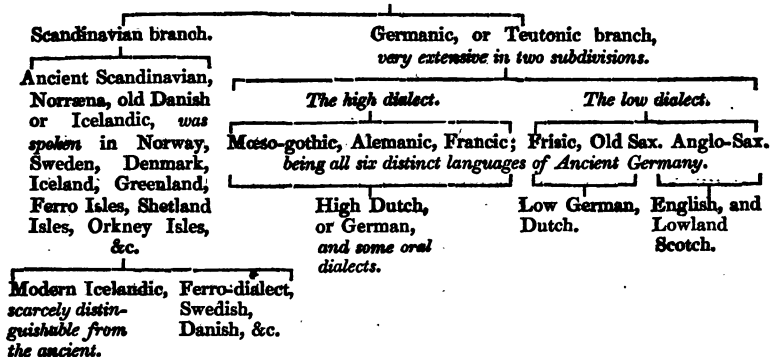
As the tribes of Keltic origin, the first source of European population, are clearly distinguished from the Gothic, and as the Slavonic or Sarmatian tribes, the third wave of population, have never extended so far west as England, nor made any settlement among us, no further notice will be taken of them or of their language. We are most concerned with the Gothic, or second stream of European population, and the languages which have flowed from the original tongue of these tribes. The following tabular arrangement of the Gothic languages differs in some particulars from the table in "*The Elements of the Anglo-Saxon Grammar*;" but, as it is established upon legitimate principles, the author has no more hesitation in adopting it, than he has in specifying the source from which his information is derived. He is indebted to a letter of the indefatigable and learned Professor Rask of Copenhagen for the division of the Gothic languages into the *Scandinavian* and *Germanic* branches*. Before he was favoured with this communication, he had not observed this important distinction

* Den store Gotiske Folkestamme og Sprogklasse deler sig nemlig først i to store Grene den Skandinaviske og Germaniske, &c. See *Preface to Angelsaksisk Sproglære*, p. 32; and for the evidence in support of the distinction between the Gothic and Scandinavian branches, see *Preface*, p. 7, &c.

in these languages, nor noticed what Mr. Rask had previously stated in the Preface to his valuable *ANGELSAK-SISK SPROGLÆRE*, that the Germanic are distinguished from the Scandinavian languages by not combining the article with the noun, and by having no passive form of verbs. The genealogy of the Gothic languages will be clearly seen from the following table :

SCYTHIAN, GOTHIC,

Or the Language introduced into Europe by the second stream of population or by the Gothic Tribes.



It appears by this table, that the Saxons who occupied the north-west part of Germany sprung from the Scythian or Gothic stock. We may here observe, the terms Kimmerian and Scythian are not to be considered merely as local, but as generic appellations, each of their tribes having a peculiar distinctive denomination. Thus we have seen that one tribe of the Kimmerians, extending over part of Gaul and Britain, were called Kelts ; and now we may remark that a Scythian or Gothic tribe were called Saxons. The Sakai, or Sacæ, were an ancient Scythian nation ; and Sakai-suna (*the sons of the Sakai*), contracted into Sak-sun, seems a reasonable etymology of the word Saxon. Some of these people, indeed, were

actually called by Pliny* *Sacassani*, which is but the term *Sakai-suna* spelt by a person unacquainted with its meaning.

The Saxons were as far to the westward as the Elbe in the days of Ptolemy; and therefore, in all likelihood, as ancient visitors of Europe as any other Gothic tribe. Their situation, between the Elbe and the Eyder in the south of Denmark, seems to indicate that they moved among the foremost columns of the vast Gothic emigration†. The Saxons, when first settled on the Elbe, were an inconsiderable people, but in succeeding ages they increased in power and renown. About A.D. 240, the Saxons united with the Francs (*the free people*) to oppose the progress of the Romans towards the north. By this league and other means the Saxon influence was increased, till they possessed the vast tract of country embraced by the Elbe, the Sala, and the Rhine, in addition to their ancient territory from the Elbe to the Eyder. In this tract of country were several confederate nations, leagued together for mutual defence. Although the Saxon name became, on the Continent, the appellation of this confederacy of nations, yet at first it only denoted a single state. We shall only mention two of these confederate nations, the Jutes and Angles, because they are most connected with the history of Britain. The Jutes inhabited South Jutland, and the Angles the district of Anglen, both in the present duchy of Sleswick. Hengist and Horsa, who first came into Britain about A.D. 449, were Jutes, but the subsequent settlers in this Island were chiefly from the Angles; hence, when

* Book v. ch. 11.

† Turner's *History of the Anglo-Saxons*, vol. i. p. 105.

the eight Saxon kingdoms were settled in Britain in A.D. 586, it formed the Anglo-Saxon Octarchy, generally, but most improperly, called the Saxon Heptarchy. They were called Anglo-Saxons, to point out their origin; Anglo-Saxon denoting that the people so called were the Angles, a nation coming from the Saxon confederacy. In subsequent times, when the Angles had been alienated from the Saxon confederacy by settling in Britain, they denominated that part of this kingdom which they inhabited Engla-land (*the land of the Angles*), Angle's land, which was afterward contracted into England.

From the entrance of the Saxons into Britain in A.D. 449, they opposed the Kelts, Kimmerians, Kymri or Britons, till, on the full establishment of the Saxon Octarchy in A.D. 586, the Britons were driven into Wales. The Anglo-Saxons retained the government of this Island till 1016, when Canute, a Dane, became king of England. Canute and his two sons, Harold and Hardicanute, reigned 26 years. The Saxon line was restored in 1042, and continued till 1066, when Harold the Second was slain by William duke of Normandy, commonly called William the Conqueror. Thus the Anglo-Saxon dynasty terminated, after it had existed in England about 600 years. The Saxon power ceased when William the Conqueror ascended the throne, but not the language; for, though it was mixed with Danish and Norman, the vulgar Saxon, after rejecting or changing most of the declensions, continued to be spoken by the old inhabitants till the time of Henry the Third, A.D. 1258. What was written after this period has generally so great a resemblance to our present language, that it may evidently be called English.

After giving this brief history of the Anglo-Saxons, and showing the origin of their language, it will only be necessary to point out what has now been done to facilitate the learning of Saxon. This little work, as the title expresses, is chiefly a selection of what is most valuable and practical in the author's "*Elements of the Anglo-Saxon Grammar*," with such corrections and additions as a careful examination of the subject has enabled him to make. The chapter *on the Dialects* has been differently arranged, and that *on the Formation of Words* is only to be found in this Compendium.

The author has now the pleasure of returning his most grateful thanks to those literary friends who have favoured him with their assistance.

For much friendly advice and assistance the author's first acknowledgements are due to the Rev. Charles O'Connor, D.D. who most happily unites the greatest urbanity and kindness of disposition with the most useful talents and extensive erudition: while the former are justly appreciated by his friends, the latter will be acknowledged by all, when they recollect that he is the learned writer of *Rerum Hibernicarum Script. Vet.* and author of *Bibliotheca MS. Stowensis*, with other important works, published chiefly from the invaluable Manuscripts which now enrich the magnificent library of His Grace the Duke of Buckingham at Stowe.

An enlarged list of irregular verbs, and many useful observations, have been communicated by J. S. Cardale, Esq., from whom we are expecting an improved edition of King Alfred's Boethius in Anglo-Saxon, accompanied with a literal English version.

It would be ingratitude in the author not to mention his obligations to Thomas Waterhouse Kaye, Esq.

Barrister at Law of the Middle Temple, and to Richard Taylor, Esq. F.L.S.: to the former, who is preparing a most useful edition of the Anglo-Saxon Laws, with an English translation, for some critical remarks on the origin of Saxon; and to the kindness of the latter, for many judicious remarks, and for carrying the work through the press with so much care.

Even in this Compendium, the author is indebted to the MSS. of the late Rev. J. Webb for some few observations in orthography.

The author has now only to observe, that he has used his best endeavours to lay before the public a brief, but comprehensive Saxon Grammar. Whether he has succeeded must be left to the judgement of others who are best able to determine and less concerned in the issue. He however, as he has stated in another place, having no favourite hypothesis to support, invites liberal criticism, being assured that, by the collision of opposite opinions, new light, if not truth, is often elicited; and should this be the case, he will have cause to rejoice, whether it be produced by himself or by a more successful inquirer.

October 11th, 1825.

A

COMPENDIOUS GRAMMAR

OF THE

PRIMITIVE ENGLISH

OR

ANGLO-SAXON LANGUAGE.

GRAMMAR is the art of rightly expressing our thoughts by words.

Grammar is commonly divided into four parts; namely, **ORTHOGRAPHY, ETYMOLOGY, SYNTAX, and PROSODY.**

PART I.

ORTHOGRAPHY.

CHAPTER I.

1. **ORTHOGRAPHY** describes the nature and power of letters, and the just method of spelling words.

2. The Anglo-Saxon alphabet contains twenty-three letters: **Q** not being originally a Saxon letter.

3. The letters in Saxon may be pronounced as the present English: but those who wish to acquire a more correct pronunciation, will find the necessary information in the following Saxon Alphabet.

ALPHABETS.

ANGLO-SAXON.		MÆSO-GOTHIC.		RUNIC.		
Form.	Sound.	Form.	Sound.	Name.	Form.	Sound.
Ā a	a as in bar.	𐌰 a	a	Aar	𐌰	a
B b	b	𐌱 b	b	Biarkan	𐌱	b
C c	ch as in choice.	𐌶 c	g and as n before another g.	Knesol	𐌶	c
D d	d	𐌳 d	d	Duss	𐌳 or 𐌲	d
E e	e as in faint.	𐌸 e	e	Stungen Jis	𐌸	e
F f	f	𐌺 f	f	Fie	𐌺	f
G g	g as in gun.	𐌹 g	g or j {as j in jour, or y in your.	Stungen Kaun	𐌺	g
H h	h	𐌿 h	h	Hagl	𐌿	h
I i	i	𐌺 or 𐌰 i	i	Jis	𐌺	i
K k	k	𐌽 k	k	Kaun	𐌺	k
L l	l	𐌰 l	l	Lagur	𐌰	l
M m	m	𐌻 m	m	Madur	𐌻	m
N n	n	𐌼 n	n	Naud	𐌼	n
O o	o	𐌾 o	o	Oys	𐌾	o
P p	p	𐌿 p	p	Stungen Birk	𐌿	p
R r	r	𐌷	hw in Saxon, or wh in English.	Kaun	𐌺 or 𐌰	q
S s	s	𐌺 s	s	Ridhr	𐌺 or 𐌰	r
T t	t	𐌺 t	t	Sol	𐌺	s
Ð þ	th	𐌺 þ	th	Tyr	𐌰 or 𐌲	t
U u	u but e before a vowel.	𐌺 u	u	Ur	𐌺	u
V v	w	𐌺 w	cw and in middle of words sometimes c.	Stungen Fie	𐌺 or 𐌰	v or w
X x	x	𐌺 x	w in the beginning, and x in the middle of a word.		𐌺	x
Y y	y	𐌺 ch as in chyle.	ch as in chyle.	Stungen Ur	𐌺	y
Z z	z	𐌺 z	z	Stungen Duss	𐌺	th

4. The diphthongs Æ, æ and œ are generally written Æ æ and œ.

For and the Saxons used these abbreviations, ȝ and ȝ; for þat and þæt they wrote þ; and for oððe or, and the termination līc ly, they wrote l; as i for eððe or; and roðl for roðlice truly.

When an m was omitted, they made a short stroke over the preceding letter ; as þā for þam.

CHAPTER II.

The Division and Change of Letters.

5. The letters of the alphabet are divided into vowels and consonants.

6. Those letters are called vowels which *can* be distinctly uttered by themselves : they are a, e, i, o, u, y, and p.

7. The remaining letters are called consonants, because they *cannot* be distinctly uttered but in union with a vowel. The consonants are subdivided into mutes, which are perfectly unutterable when alone ; and semivowels, which have an imperfect sound of themselves.

The mute consonants are b, p, t, d, k, and the hard c and g. The semivowels are f, l, m, n, r, j, p, x, z, þ, and the soft c and g. Of these semivowels, l, m, n and p are distinguished by the name of liquids, because they readily unite with the mute consonants, and flow into their sounds.

8. When two vowels are so placed as to be pronounced by a single impulse of the voice, they make a diphthong : their distribution into proper and improper is of modern date ; each of the diphthongal letters being originally sounded in pronouncing the words which contained them. If three vowels come together, they form a triphthong.

9. In studying the Anglo-Saxon tongue, it is of great consequence to remark, that the inevitable changes introduced by the lapse of time, the variety of Anglo-Saxon writers, and their little acquaintance with each other, have occasioned many irregularities in the language.

10. The principal irregularity consists in this : The Anglo-Saxon writers often confounded some letters, and

used them indifferently for each other. This is the case to some extent with the vowels ; and even the consonants are often treated in the same manner.

This observation will be fully exemplified in the following remarks on the transposition and substitution of the different letters.

Remarks on the Change of the Consonants required for derivation and declension.

11. B, F, or U, are often interchanged ; as *bebeþ*, *beþop*, a *beaver*. *İfıȝ*, *ıueȝ* *ivy*. *Obeþ*, *oþeþ*, *oueþ*, *over*.

12. L often interchanges with Ŀ, K and Q ; as *þonceþ*, *þongeþ* *thoughts*. *Eȝð*, *kyð*, *kindred*. *Epen*, *quen*, a *queen*, *wife*.

13. D and T are often used indiscriminately for each other, and Ð is changed into ð especially in verbs ; as *peoðan* to *boil* or *seeth* ; *roden* *boiled*.

14. Ŀ is often changed into h and p ; as *ðahum* for *ðagum* with *days*. Ŀ is often added to words that end with i, as *hiȝ* for *hi* *they* ; and omitted in those words which end in iȝ ; as *ðpi* for *ðpiȝ* or *ðpyȝ*, *dry*.

15. Þ is sometimes changed into ȝ ; as *þaȝ* for *þah* *he grew* or *throve*, from *þean* to *grow*.

16. At the end of monosyllables, L and N are often written double or single without any distinction ; but this reduplication ceases when words are lengthened, and a consonant follows ; as *pell* or *pel* *well* ; *ealle* or *al* *all* (*omnis*), *ealne* *all* (*omnem*).

17. The Saxon p and þ, both in manuscripts and coins, are easily mistaken for each other ; and sometimes, even in printed books, great care is necessary to distinguish these letters.

18. S and Z are merely variations of the same original letter. The Z is only the S hard.

19. X is sometimes supplied by cȝ ; as *neopcȝen* for *neopxen* *quiet*.

Remarks on the Vowels and Diphthongs.

20. If the consonants—those natural sinews of words and language—suffer such changes, it may safely be presumed that those flexible and yielding symbols, the vowels, would be exposed to still greater confusion.

21. The vowel *Ā* and its diphthongs thus interchange:

Ā and *æ*: as *ac*, *æc* *an oak*; *acep*, *æcep* *a field*; *habban* *to have*, *ic hæbbe* *I have*; *ŕtan* *a stone*, *ŕtænen* *stony*; *lap* *doctrine*, *læpan* *to teach*; *an* *one*, *ænig* *any one*.

Æ and *EA*: as *æ*, *ea* *water*; *æc*, *eac* *eternal*.

Ē and *Œ*: as *æghpep*, *œghpep* *every where*.

Ē and *Y*: as *ælc*, *ýlc* *each one*.

22. *E* is often added to the end of Anglo-Saxon words where it does not naturally belong, and it is as often rejected where it does.

Eo is changed into *ý* and *e*, and *ea* into *e*, but more usually into *ý*. *Seolf*, *ŕelf*, *ŕýlf* *self*; *ŕýllan*, *ŕellan* *to give, sell*; *eaðe*, *eðe* *easily*; and *cearŕep*, *ceŕŕep* *a castle*.

Neah *near*, *nehŕt* *nearest*; *eald* *old*, *ŕe ýlðna* *the elder*.

23. *I* is interchanged with *e* and *ý*; as *igland*, *egland*, *ýgland* *an island*; *eŕel*, *ýŕel*, *evil*; *inþling*, *eanþling*, *ýnþling* *a farmer*.

24. *O* is changed into *u*, *e* and *ý*, and *eo* into *ý*; but sometimes into *a*, especially before *n* in a short or terminating syllable; as *ðom* *judgment*, *ðeman* *to judge*; *ŕroŕep* *comfort*, *ŕreŕŕian* *to comfort*; *ŕot* *a foot*, *ŕet* *feet*; *boc* *a book*, *bec* *books*; *ŕtopm* *a storm*, *ŕtýrman* *to storm*; *gold* *gold*, *gýlðen* *golden*.

25. *U* is sometimes converted into *ý*; *ŕcnyð* *clothing*, *ŕcnyðan* *to clothe*.

PART II.

E T Y M O L O G Y.

CHAPTER I.

1. **ETYMOLOGY** treats of the formation and modification of the different sorts of words ; or, as they are commonly called, **Parts of Speech**.

Words, composed of the letters of the alphabet, are articulate sounds used as signs of our ideas.

2. All words were originally what are now termed monosyllables ; and consisted either,

1st, of a single vowel, as—*a*, *always*, *ever* :

2ndly, of a diphthong, as—*æ*, *a law* : or

3rdly, of a vowel or diphthong, and one, two, or more consonants united ; as—*ac an oak* ; *ælc all, each*. Many words ending in a semivowel are most probably of this kind : as—*adl a disease*, *pærctm fruit*, *býrmp reproach*, *apl an apple* : so that all words were at first pronounced with one single impulse of the voice, or with that slight modification of it occasioned by the terminating semivowel, and which is but the *recoil* from that impulse. For the sake of greater expedition in communicating the thoughts, and in the inattentive rapidity of pronunciation, two, three, or more words, expressing a complete thought, or a convenient part of one thought, were often uttered so closely together, as at length, through the force of habit, to be considered as but one word :—consequently, those words which we call disyllables, trisyllables, and polysyllables, are no other than two, three, or more entire words, or fragments of words, thus condensed into one.

All words, therefore, of more than one syllable are

compounded of other words, which had a separate existence, either in the same language or in some kindred tongue.

3. Words may be divided into the following classes: namely, SUBSTANTIVE or NOUN, ADJECTIVE, PRONOUN, ARTICLE or DEFINITIVE, VERB, ADVERB, PREPOSITION, CONJUNCTION, and INTERJECTION.

Under these classes all the words of the Saxon language may be arranged: though not perhaps, in every case, with scientific precision.

CHAPTER II.

THE NOUN.

4. A Noun is the name of any thing we can see, touch, or conceive to exist.

Nouns are of two sorts, *Proper* and *Common*.

Proper Nouns or Names.

5. Proper nouns are names only appropriated to individuals; as, Ecybept (*the bright eye*), ſeþelped (*noble in council*), &c.

Common Nouns.

6. Common nouns or names are those words which denote the names of things containing many sorts or individuals.

7. We know *man* is a *Common* name, because it is common to all the species; and that ſeþelped is a *Proper* noun or name, because it is appropriated to an individual:—every individual man is called Man, but every man is not called ſeþelped.

The Properties of Nouns.

The properties of Nouns are *Number*, *Case*, *Gender*, and *Declension*.

OF NUMBER.

8. When one object only was expressed, the noun remained in its original single state, which is called the Singular Number: when two or more objects are referred to, the noun commonly undergoes a slight alteration to indicate it, and becomes the Plural Number:

as

SINGULAR.

PLURAL.

Smið <i>a smith</i>	Smiðar <i>smiths</i>
Dun <i>a mountain</i>	Duna <i>mountains</i>
Þiln <i>a girl</i>	Þilna <i>girls</i>
Steopna <i>a star</i>	Steopnan <i>stars</i>
Ea <i>water</i>	Ean <i>waters</i>
Eaz <i>an eye</i>	Eazan <i>eyes</i>
Freo <i>a freeman</i>	Freoƿ <i>freemen</i>
Þintep <i>winter</i>	Þintpe or Þintpa <i>winters</i> .

Nouns in Saxon form their plurals according to the inflection of the declension to which they belong; but some nouns are written the same in both numbers: as, beapn and cild *a child* or *children*; ƿif *wife* or *wives*, &c. This happens most frequently in nouns designating things without life; as, ƿoƿð *word* or *words*.

The following change their final consonants in the plural.

SINGULAR.

PLURAL.

Fisc <i>a fish</i>	Fixar <i>fishes</i>
Disc <i>a dish</i>	Dixar <i>dishes</i>
Tusc <i>a tusk</i>	Tuxar <i>tusks</i> .

Some names of nations are found in the plural without the singular: as Dene *the Danes*; Romane *the Romans*; Engle *the Angles*, &c.. They are declined like the plural of the third declension.

These change the vowel in forming the plural :

SING.	PLUR.	SING.	PLUR.
Boc <i>a book</i> . .	Bec <i>books</i>	Eu <i>a cow</i>	Ly <i>cows</i>
Fot <i>a foot</i> . .	Fet <i>feet</i>	Toð <i>a</i> } . . {	Teð & Toþa } <i>teeth</i>
Man <i>a man</i> . .	Men <i>men</i>	tooth }	
Luf <i>a louse</i> . .	Lȳf <i>lice</i>	Lof <i>a goose</i> . .	Ler <i>geese</i> .
Muf <i>a mouse</i> . .	Mȳf <i>mice</i>		

These form their plural thus :

SING.	PLUR.
Lealf <i>a calf</i>	Lealfpu <i>calves</i>
ƿeg <i>an egg</i>	ƿegpu <i>eggs</i>
Beo <i>a bee</i>	Beon <i>bees</i> .

OF THE CASES.

9. A case is a change in the termination of a noun, adjective, and pronoun, to express their relation to the words with which they are connected in the sentence.

In Anglo-Saxon there are four cases: the *Nominative*, *Genitive*, *Dative* or *Ablative*, and *Accusative*.

10. The Nominative, or naming case, is that which primarily designates the name of any thing ; as *ƿmīð a smith*.

11. When one thing is represented as being the *source*, *origin*, *author*, or *cause* of another, its name has a termination added to it, called the Genitive Case ; as *Ðȳrfer mannes ƿunu this man's son*; *Godes lufe God's love*, or *the love of God*. Here God is evidently the *source*, *origin*, &c. of love.

12. "The object to which an action tends, and from a regard to which it commences (the relation to which is, in our language, denoted by the preposition *to* or *for*), is said to be in the Dative Case: but as the *end* of an action is intimately connected with the instrument by which it is effected, the termination expressive of the former is used also to express the latter, and consequently" in

Anglo-Saxon "the Ablative differs not from the Dative; but one and the same termination serves for both*:" as *Ðiŕum ŕmīðe* (Ælf. Gr.) *To this workman*; *Fŕam þiŕum ŕmīðe* *From this workman or smith*; *Fŕam þiŕum lapeope ic gehýpðe ƿiŕðom* (Ælf. Gr.) *I heard wisdom from this master*; *Ðiŕum cildum ic þenize* (Ælf. Gr.) *I assist these children*.

13. A word on which an action terminates, or a word that is the object of an action or relation, is said to be in the Accusative Case: as *Ðiŕne mann ic luŕize* *This man I love, or I love this man*; *Ic undeŕŕenz ƿeoð* *I received money*.

OF GENDER.

14. Gender is the distinction of nouns with regard to sex. In this respect nouns are either males, or females, or neither: and thus are of the masculine, feminine, or neuter gender.

In Anglo-Saxon, as in Latin and other inflected languages, there are two ways of discovering the gender of nouns:—1st, by the Signification, and 2dly, by the Termination.

1st, *By the Signification.*

15. The gender of things with life is known by the signification.

16. The masculine gender, which denotes animals of the male kind, is commonly expressed by adding to a noun the syllable *-en* or *-ene*, which is perhaps a contraction of the word *ƿen* or *ƿene*, *a man*; but all the names of males, whatever be the termination, are masculine.

17. The feminine gender, denoting animals of the female kind, is expressed by adding to nouns the syllable

* See Jones's *Greek Grammar*, part iii.

-eȝtne, -ȝtne, or ȝtne, which is either a complete word or the fragment of a word, once probably signifying *woman*: as *Læpe instruction*, *Læpȝtne an instruction-woman, an instructress*.

NEUTER NOUNS.

MASCULINE.

FEMININE.

Sang a song	{ Sangepe a song-man, a singer	{ Sangȝtne a song-woman, a songstress.
Sæd seed	{ Sædepe a seed-man, a sower	{ Sædȝtne a female sower.

Whatever the final syllable may be, all nouns denoting females are feminine.

2dly, *By the Termination.*

18. The neuter gender signifies objects which are neither males nor females: as *Loc a lock of a door*.

In languages varying the termination, like the Anglo-Saxon, the masculine and feminine genders are often assigned to things without life. The only way of ascertaining the gender of such nouns is by the termination of the nominative or some other case.—Though we cannot give unerring rules to ascertain the gender of Saxon nouns, from the final syllable, the following observations may serve as *general* directions.

In *primitive nouns*, those which end in *a* are masculine: as *ƿe nama the name*; *ƿe maga the maw or stomach*; *ƿe boȝa the bow*, &c.

Nouns ending in *e* are feminine or neuter: as *ƿeo eorðe the earth*; *ƿæt eape the ear*; *ƿeo heopte the heart*, &c.

Those which make the genitive singular to end in *a*, are often masculine; but those words that have the same case in *e* are feminine.

All nouns which make *-ar* in the plural are masculine.

Nouns indeclinable in the plural are generally of the neuter gender.

The following Nouns are

MASCULINE.

Nouns ending in

- m are masculine: as *ƿe fleom the flight.*
- elƿ are also often masculine: as *ƿe ƿiccelƿ the sting.*
- ƿcƿe or ƿcipe are the same: as *ƿe ealdorƿcƿe the lordship; ƿneondƿcipe friendship.*

FEMININE.

Nouns ending in

- uð or ð are feminine: as *ƿeo ƿeoƿuð the youth; ƿeo ƿƿenƿð the strength; ƿeo ƿƿeoƿð the truth.*
- ð -t are also feminine: as *ƿeo ƿcƿynd nature; miht might.*

Nouns ending in

- neƿ or -neƿƿe, -nƿƿ, -nƿ, -ƿƿƿ, -ƿƿ, or -ƿƿƿe, -ƿƿe, &c. are feminine: as *mildheoƿtneƿ mild-heartedness; ƿeo ƿelcneƿ the likeness.*
- en are feminine: as *ƿeo ƿæƿen the saying or expression; ƿeo bƿƿen the burthen.*
- u -o are feminine: as *hætu heat; ƿeo laƿu the law; ƿeo mænigeo the multitude; lenƿeo length.*

NEUTER.

Nouns ending in

- eƿn are neuter: as *þæt domeƿn the court of justice.*
- eð are also neuter: as *þæt ƿeƿeð the multitude.*
- l are neuter: as *þæt ƿeðl the seat.*

Seo ƿunna or ƿunne the sun, is said to be feminine, and *ƿe mona the moon,* masculine.

DECLENSION.

19. Declension is the regular arrangement of nouns, according to their terminations.

In Anglo-Saxon there are three Declensions, distinguished by the ending of the Genitive case singular.

20. The Dative case Singular is either like the Genitive, or formed from it, by only rejecting the *r*. The Accusative Singular is always like the Nominative, except when the Genitive ends in -an, then the Accusative case also ends in -an.

All the declensions have the Genitive plural terminating in -a; the Dative in -um or -on; and the Accusative like the Nominative.

THE FIRST DECLENSION.

21. The First Declension, which includes a very considerable part of Saxon nouns, is known, by making the Genitive case singular to end in -er.

SINGULAR.		PLURAL.	
N. $\delta m\ddot{u}\delta$	<i>a smith</i>	$\delta m\ddot{u}\delta\text{-ar}^b$	<i>smiths</i>
G. $\delta m\ddot{u}\delta\text{-er}^a$	<i>of a smith</i>	$\delta m\ddot{u}\delta\text{-a}$	<i>of smiths</i>
D. $\delta m\ddot{u}\delta\text{-e}$	<i>to, for, with, &c.</i>	$\delta m\ddot{u}\delta\text{-um}$	<i>to, for, with, &c.</i>
A. $\delta m\ddot{u}\delta$	<i>a smith</i>	$\delta m\ddot{u}\delta\text{-ar}$	<i>smiths.</i>

^a ar in Dano-Saxon.

^b er in Dano- and Normanno-Saxon.

Nom. Fæder, Gen. Fæderer,

Dan.-Sax. *father*, is seldom declined in the Singular, but in the Plural it is regular.

Neuter nouns make the Accusative case like the Nominative of the same Number; but, in the Nominative and Accusative Plural, they sometimes end in -a, -e, -o, -u and -æ, and sometimes these cases are without any inflection, like the Nominative Singular: as, Singular and Plural, Nom. and Acc. *ƿord a word*, *Andgīt understanding*, *Feo money*. Neuter nouns make the Dative Singular to end in -a as well as -e.

Nouns ending in -o or -eoh preserve the o through all the cases, except the Genitive and Dative Plural: as, Fneo, -eoh *a freeman*, and Feo *money, wealth, &c.*

THE SECOND DECLENSION.

22. The Second Declension has the Genitive case Singular ending in -an.

SINGULAR.	PLURAL.
N. Ƴiteȝ-a <i>a prophet</i>	N. Ƴiteȝ-an <i>prophets</i>
G. Ƴiteȝ-an <i>of a prophet</i>	G. Ƴiteȝ-ena <i>of prophets</i>
D. Ƴiteȝ-an <i>to, by, &c.</i>	D. Ƴiteȝ-um <i>to, by, &c.</i>
A. Ƴiteȝ-an <i>a prophet.</i>	A. Ƴiteȝ-an <i>prophets.</i>

Proper names ending in -a are of this declension; as, Maȝia, Attila, &c.

THE THIRD DECLENSION.

23. The Third Declension is known by the Genitive case Singular ending in -e or -a, or perhaps any vowel.

SINGULAR.	PLURAL.
N. Ƴiln <i>a maiden</i>	N. Ƴiln-a ^b <i>maidens</i>
G. Ƴiln-e <i>of a maiden</i>	G. Ƴiln-a <i>of maidens</i>
D. Ƴiln-e <i>to, by, &c.</i>	D. Ƴiln-um <i>to, by, &c.</i>
A. Ƴiln ^a <i>a maiden.</i>	A. Ƴiln-a ^b <i>maidens.</i>

^a Feminine nouns of this declension are said to make the Acc. end in -e.

^b Also Ƴiln-e, -o, and -u.

Nouns ending in -ang, -ange, -eng, -ing, -ong, -unge, -yrȝ, -errȝ, -erȝre, -ȝȝre, -nere, -nerȝre, and -nȝȝre, are all feminine, and of this Declension.

So Spȝurȝon, and ȝȝeȝurȝon, *a sister*, make in the plural number Spȝurȝon-a, ȝȝeȝurȝon-a, ȝȝeȝurȝon-a, *sisters.*

Sometimes there is a variation only in the cases of the Singular number; as, Sunu *a son*, which makes the

Nom. and Acc. in -u or -a. The cases in the Plural are regular, and declined like *ƿilna maidens*.

ƿeƿcý shoes, and *Modop* or *Modop mother*, are mostly indeclinable.

The words *ƿæ sea*, *æ law*, and *ea water, a stream*, are not declined in the Singular; but we find, especially in the Gen. of compounds, *ƿæƿ* and *eaƿ*.

Lu a cow makes in the Gen. Plur. *cuna of cows*. Gen. xxxii. 15.

24. Nouns which end in a single consonant, after a short vowel, often double the final letter in the Genitive case, and every other derived from it; as, *ƿin sin*, Gen. *ƿinne of sin*; *ƿib peace*, Gen. *ƿibbe of peace*. The same observation may be made of words ending in -*neƿ*, -*niƿ*, -*nýƿ*, &c.; as, *ƿƿýneƿ the Trinity*, *ƿƿýneƿre of the Trinity*.

CHAPTER III.

OF THE ADJECTIVE.

25. An Adjective is a word *adjected* or added to a noun, to express its quality, sort, or property: as *ƿod cild a good child*; *ƿiƿ man a wise man*. Here *child* and *man* are nouns or names; and the *quality, sort, or property* of the child and man are denoted by the Adjectives *ƿod good*, and *ƿiƿ wise*.

Adjectives expressing the qualities of things, and not the things themselves, cannot, in strict propriety, have gender. They, however, are called masculine, feminine, or neuter as they have terminations most common in masculine, feminine, or neuter Nouns.

THE DECLENSION OF ANGLO-SAXON ADJECTIVES.

26. Anglo-Saxon Adjectives have variable terminations that they may correspond with their nouns. All Adjectives are declined after the following example:

SINGULAR.

<i>Masc. & Neut.</i>		<i>Fem.</i>
N. ġod	<i>good bonus, -um</i>	ġod-e <i>good bona</i>
G. ġod-eġ	<i>boni</i>	ġod-ġe <i>bonæ</i>
D. ġod-um ^a	<i>bono</i>	ġod-ġe <i>bonæ</i>
A. ġod-ne ^b	<i>bonum</i>	ġod-e <i>bonam.</i>

PLURAL.

Masc. Fem. & Neut.

N. ġod-e ^c	<i>good boni, bonæ, bona</i>
G. ġod-ġa	<i>bonorum, -arum, -orum</i>
D. ġod-um	<i>bonis</i>
A. ġod-e	<i>bonos, -as, -a.</i>

^a ġod-on^c The Nom. Plur. in poetry,^b In the Neut. the Acc. Sing. also ends in -a, -o, and -u.
is generally ġod, like the Nom.

THE COMPARISON OF ADJECTIVES.

27. There are only two degrees of Comparison; the *Comparative* and *Superlative*. An Adjective, in its positive or natural state, does not indicate a comparison, but merely denotes the quality, &c. of a noun: as *pij* man *a wise man*.

Nouns may possess the same qualities in different degrees; and when the quality of *one thing* is compared with the same quality in *another*, the adjective, which expresses that quality, is said to be in the Comparative degree. Here are two men both possessing the quality of wisdom; but, when compared, one has more than the other—one is *wise* but the other is *wiser*, which is the Comparative degree.

When the quality of *one thing* is compared with the same quality in *three or more* things, the adjective denoting the quality of the third thing is said to be in the Superlative degree. Here are three men who are all

wise. The second has more wisdom than the first, and therefore he is the *wiser* of the two ; but the third has more wisdom than the other two, he is therefore the *wisest*, which is the Superlative degree.

28. The Comparative degree is formed by adding to the Positive any of these terminations : -ep, -epe, -ap, -æpe, -ip, -op, -up, or -ýp ; and the Superlative, by adding -art, -arte, -ært, -ert, -irt, -ort, -urt, or -ýrt ; as Positive *pihtpīre righteous* ; Comparative *pihtpīrepe, more righteous* ; Superlative *pihtpīrart, -ert, -ýrt, most righteous*.

29. Adjectives, in all cases and degrees of comparison, besides the common termination, sometimes admit of an emphatic -a, which increases the force of the expression : as, *je ýlc the same, je ýlca the very same*. The last vowel is often changed into -a, which has still the same emphatic effect : as *Ʒodcund or Ʒodcunde divine or holy, Ʒodcunda very divine or holy ; Ʒelufod beloved, Ʒelufoda well beloved*. We have also *pihtpīra remarkably righteous, pihtpīrepa more remarkably righteous, pihtpīrepta most remarkably righteous*.

The emphatic -a is most frequently added to adjectives used demonstratively, or in addressing a person, as in the Greek and Roman vocative cases. *Ʒppald je Ʒpīrtenepa cýning Noþan-hýmbra-Ʒice, Oswald the most Christian king of Northumbria*. *La Ʒoda man (Bone vir) O good man. La Ʒoda lapeop (Διδασκαλε αγαθε, Magister bone) Good master. Matt. xix. 16.*

All words terminating with the emphatic -a are declined like the second declension, excepting that the genitive plural ends in -pa.

30. Some adjectives change a vowel ; and others have greater irregularities in their comparison. The chief of them will be found in the following table. Some words are employed as adjectives only in their comparative and superlative degrees, being in their positive state employed as a different part of speech :—such words are here inclosed in brackets.

Table of Irregular Comparison.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
(Ær) <i>ere, before</i>	ærne (ærn) <i>before</i>	ærnest, -ost, <i>first.</i>
Eald <i>old</i>	ýlðne <i>older</i>	ýlðest <i>oldest.</i>
Eað <i>easy</i>	eaðene, eðne (eð) <i>easier</i>	eaðost <i>easiest.</i>
(Feor) <i>far</i>	fýrne (fýr) <i>further</i>	fýrnest <i>furthest.</i>
Geong <i>young</i>	gýnzne <i>younger</i>	gýnzest <i>youngest.</i>
God <i>good</i>	betepe (bet) <i>better</i>	betrest <i>best.</i>
Deah <i>high</i>	hýrne <i>higher</i>	hýrest <i>highest.</i>
Lang <i>long</i>	lengne (leng) <i>longer</i>	lengest <i>longest.</i>
Lýtel <i>little</i>	læyre (lær) <i>less</i>	lærest <i>least.</i>
Mýcel (mýcle) <i>much</i>	mape (ma) <i>more</i>	mærest <i>most.</i>
Neah <i>nigh</i>	neape (neap) <i>nearer</i>	nýrest <i>nearest.</i>
Seoht <i>short</i>	scýrpe <i>shorter</i>	scýrpest <i>shortest.</i>
Strang <i>strong</i>	strengne <i>stronger</i>	strengest <i>strongest.</i>
Yfel <i>evil or bad</i>	ýrpe (ýrr) <i>worse</i>	ýrpest <i>worst.</i>

The following mostly form the superlative by mærest, from mærest most.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
(Æfter) <i>after</i>	æfterne <i>after</i>	æftermærest <i>aftermost.</i>
(Forð) <i>forth</i>	furþne <i>further</i>	fýrmærest <i>furthermost.</i>
Innepeard (inn) <i>inward</i>	innepe <i>more inward</i>	innemærest <i>innermost.</i>
Læt (late) <i>late</i>	lætere (laton) <i>later</i>	{ latost lættemærest } <i>latest.</i>
Midd Middepeard } <i>middle</i>		midmærest <i>middlemost.</i>
Niðpeard <i>nether</i>	nðene (niðon) <i>lower</i>	niðemærest <i>nethermost.</i>
Norðpeard (norð) <i>northward</i>	(norðon) <i>more northward</i>	norðmærest (Oros. p. 21.) <i>most northward.</i>
(Sið) <i>lately</i>	siðne (siðon) <i>later</i>	siðemærest <i>last.</i>
Upreard (up) <i>upward</i>	urepe (uƿon) <i>upper</i>	ýfemærest <i>upmost.</i>
Utepeard (ut) <i>outward</i>	utne (uton) <i>outer</i>	ýtemærest <i>outermost.</i>

CHAPTER IV.

PRONOUNS.

31. A Pronoun, according to the derivation of the word (pro *for*, nomen *a noun*), is a word used instead of a noun : as, " John is good, because *he* gets *his* les-

son, and remembers what is told *him*." Here *he*, *his*, and *him* are pronouns, being put instead of the noun *John*.

32. They may be divided into *Personal*, *Adjective*, *Definitive*, and *Relative* pronouns. The Personal and Relative pronouns are only to be considered as invariably used in a strictly pronominal sense; Adjective pronouns, according to the present imperfect division of language, are Adjectives or Pronouns, according to their use and position.

PERSONAL PRONOUNS.

33. Personal pronouns are such as are applied to persons, or to what is personified. There are five Personal pronouns in most languages, corresponding to the English *I*, *thou*, *he*, *she*, *it*, and their plurals *we*, *ye* or *you*, *they*.

Personal pronouns admit of *Person* and *Gender* as well as *Number*.

34. In each Number there are three persons, who may be the object of any discourse: the *first* person, who *speaks*; the *second*, who is *spoken to*; and the *third*, who is *spoken of*; thus:

SINGULAR.

1st Person. Ic *I*
 2nd Person. Ðu *thou*
 3rd Person. Ðe, heo, hit,
 he, she, it.

PLURAL.

1st Person. Ðe *we*
 2nd Person. Ge *ye* or *you*
 3rd Person. Ði *they*.

To distinguish the gender of the person, for which the pronoun stands, a variation is only necessary in the third person singular, because the third person, or person *spoken of*, being absent, the gender could not be known, but by an alteration in the pronoun. A change is unnecessary with respect to the first and second persons; for as the individuals whom these pronouns represent,

are *spoken to*, they must be present, and their sex, therefore, at once evident.

DECLENSION OF PERSONAL PRONOUNS.

35. The First Person is thus declined.

SINGULAR.		PLURAL.	
N. Ic	<i>I</i>	N. ꝥe or ꝥit ^b	<i>we</i> *
G. Min	<i>of me</i>	G. Upe or unceꝥ	<i>of us</i>
D. Me	<i>to or by me</i>	D. Uꝥ or unc ^c	<i>to or by us</i>
A. Me ^a	<i>me.</i>	A. Uꝥ or ꝥit ^d	<i>us.</i>

^a mec, mek, meh, in Dan.-Sax.
like the Gothic **MĪK** *me*.

^b ꝥoc and uꝥh in Dan.-Sax.

^c unge and unceꝥum.

^d uꝥic, uꝥich, uꝥig and uꝥih in Dan.-Sax.

36. The Second Person is modified thus :

SINGULAR.		PLURAL.	
N. Ðu	<i>thou</i>	N. Ge or gýt	<i>ye or you</i>
G. Ðin	<i>of thee</i>	G. Eopeꝥ or inceꝥ ^b	<i>of you</i>
D. Ðe	<i>to or by thee</i>	D. Eop or incꝥum ^c	<i>to or by you</i>
A. Ðe ^a	<i>thee.</i>	A. Eop or inc ^c	<i>you.</i>

^a þec and þeh in Dan.-Sax.

^b iueꝥ, iueꝥpe and iuop.

^c geop and in Dan.-Sax. iuch, iuh, iuih, iuich, eopic, iopih, geiop.

* ꝥit is similar to the Gothic **ꝥIT** *we two*, and gýt to **GIT** *you two*. They are generally considered as the Saxon dual, and are thus declined.

DUAL.		DUAL.	
N. ꝥit	<i>we two</i>	N. Gýt ^b	<i>you two</i>
G. Unceꝥ	<i>of us two</i>	G. Inceꝥ	<i>of you two</i>
D. Unceꝥum ^a	<i>to us two</i>	D. Incꝥum ^c	<i>to you two</i>
A. ꝥit	<i>us two.</i>	A. Inc	<i>you two.</i>

^a The Dat. has also unc and unge.

^b For gýt we have incit, as if from inc gýt. ^c It is also inc.

This is the only form in which there is the least appearance of a Dual in the Anglo-Saxon language. It is very questionable whether

37. The Third Person is inflected thus :

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. He <i>he</i>	Heo ^c <i>she</i>	Hit ^f <i>it or that</i>
G. Hir ^a <i>of him</i>	Hipe ^d <i>of her</i>	Hir <i>of it or that</i>
D. Him <i>to him</i>	Hipe <i>to her</i>	Him <i>to it or that</i>
A. Hine ^b <i>him</i>	Hī ^e <i>her</i>	Hit <i>it or that.</i>

PLURAL.

Masc. Fem. and Neut.

N. Hi ^s <i>they</i>
G. Hīpa ^h <i>of them</i>
D. Him ⁱ <i>to, from, &c. them.</i>
A. Hi ^k <i>them.</i>

^a hȳr. ^b higne. ^c hio.^d hȳpe, hiepe.^e heo and hīz. ^f hȳt.^g hīz, hȳz, hio, hīa, heo, hī—heom, *they themselves.*^h hȳpa, hīopa, heopa : heopa
commonly Feminine, heopum,
hepe, and hep.ⁱ heom.^k hīz and heo.

ADJECTIVE PRONOUNS.

38. Adjective pronouns are so called, because, like regular adjectives, they have no meaning till joined with a noun ; as, Upe fæder, *OUR father* ; Hwæt ȳr þin nama, *what is THY name* ?

this fragment of a dōal is to be considered as the real dual number. We find *ȳe we* and *ge ye* are commonly used when two are signified. Ic fongear eop, *I have given you.* Gen. i. 29. Ie ne æton, *Ye eat not, or shall not eat.* Gen. iii. 1. ꝥe ne æton, *That we should not eat.* Gen. iii. 3. The plural is as often used as the dual : hence Cædmon, when he represents Abraham speaking to his two servants, has Rerȳað incir hep, *Remain you here,* p. 62. 1. 2. In Gen. xxii. 5, it is Anbiðiað eop hep, *Remain or abide you here.* Ðu in Saxon is exactly like its Gothic sister **þu** *thou.*

Those adjective pronouns which are derived from the personal, are only the genitive cases of the personal pronouns, taken and declined as adjectives : thus

ᄇᄇᄇ <i>my</i> , is the genitive singular of	} 1c <i>I</i> .
ᄇᄇᄇ <i>our</i> , is the genitive plural of	
ᄇᄇᄇ <i>our</i> , is the genitive of	
ᄇᄇᄇ <i>thy</i> , is the genitive singular of	} ꝑu <i>thou</i> .
ᄇᄇᄇ <i>your</i> , is the genitive plural of	
ᄇᄇᄇ <i>your</i> , is the genitive of	

When these genitive cases are put in the adjective form they will appear thus :

<i>M. & N.</i>	<i>Fem.</i>	<i>M. & N.</i>	<i>Fem.</i>
ᄇᄇᄇ <i>my</i>	ᄇᄇᄇ <i>my</i>	ᄇᄇᄇ <i>your</i>	ᄇᄇᄇ <i>your</i>
ᄇᄇᄇ <i>our</i>	ᄇᄇᄇ <i>our</i>	ᄇᄇᄇ <i>your</i>	ᄇᄇᄇ <i>your</i>
ᄇᄇᄇ <i>our</i>	ᄇᄇᄇ <i>our</i>	ᄇᄇᄇ <i>his</i>	ᄇᄇᄇ <i>hers</i>
ᄇᄇᄇ <i>thine</i>	ᄇᄇᄇ <i>thy</i> .	ᄇᄇᄇ <i>self</i>	ᄇᄇᄇ <i>self</i> .

Adjective pronouns for the most part are declined like common adjectives.

39. ᄇᄇᄇ *my* is thus declined, exactly like the adjective ᄇᄇᄇ *good*.

SINGULAR.

<i>Masc. & Neut. (meus -um.)</i>	<i>Fem. (mea.)</i>
N. ᄇᄇᄇ <i>mine or my</i>	ᄇᄇᄇ <i>mine or my</i>
G. ᄇᄇᄇ-ᄇ <i>of mine or my</i>	ᄇᄇᄇ-ᄇ <i>of mine or my</i>
D. ᄇᄇᄇ-um <i>to or from my</i>	ᄇᄇᄇ-ᄇ <i>to or from mine</i>
A. ᄇᄇᄇ-ne ^a <i>mine or my</i> .	ᄇᄇᄇ-e <i>mine or my</i> .

PLURAL.

Masc. Fem. and Neut. (mei, meæ, mea.)

N. ᄇᄇᄇ-e	<i>mine or my</i>
G. ᄇᄇᄇ-ᄇ ^b	<i>of mine or my</i>
D. ᄇᄇᄇ-um	<i>to or from mine or my</i>
A. ᄇᄇᄇ-e	<i>mine or my</i> .

^a The neuter gender in the Acc. case generally has min.

^b In Dan.-Sax. menpa.

In the same manner is declined Ðin *thy*, and Ðin *his*; but Ðin *thy* in Dan.-Sax. makes in the Gen. Plur. þenpa.

40. Upe or unceþ *our*, is thus declined*:

SINGULAR.

<i>Masc. and Neut.</i>	<i>Fem.</i>
N. Up-e ^a <i>our noster -rum</i>	Up-e <i>our nostra</i>
G. Up-eþ ^b <i>of our</i>	Up-pe <i>of our</i>
D. Up-um ^c <i>to or from our</i>	Up-pe <i>to or from our</i>
A. Up-ne ^d <i>our.</i>	Up-e <i>our.</i>

PLURAL.

Masc. Fem. and Neut.

N. Up-e	<i>our nostri -æ -a</i>
G. Up-pa	<i>of our</i>
D. Up-um	<i>to or from our</i>
A. Up-e	<i>our.</i>

^a uþen and uþþen.

^b uþþen and in the Neuter upe or uþe.

^c uþþum

^d uþþe.

* When two were signified, the Anglo-Saxons often used unceþ and inceþ instead of upe and eoþeþ; they are, therefore, commonly considered as the dual number of upe, and eoþeþ; but as unceþ and inceþ are very seldom used, even when two are spoken of, it was considered better to put them in the Notes, than to make a regular Dual Number. They are thus declined:

SINGULAR.

<i>Masc. and Neut.</i>	<i>Fem.</i>
N. Unceþ <i>our noster nostrum</i>	Unceþe <i>our nostra</i>
G. Unceþeþ ^a <i>of our</i>	Unceþþeþ <i>of our</i>
D. Unceþum ^b <i>to or from our</i>	Unceþþe <i>to or from our</i>
A. Unceþne <i>our.</i>	Unceþe <i>our.</i>

PLURAL.

Masc. Fem. and Neut.

N. Unceþe ^c	<i>our two nostri, æ, a</i>
G. Unceþþa	<i>of our two</i>
D. Unceþum ^d	<i>to or from our two</i>
A. Unceþe	<i>our two.</i>

^a Contracted for unceþeþ.

^c For unceþe.

^b For unceþum.

^d For unceþþum.

Inceþ, inceþe, or inceþe (as the Greek σφωίρεþ-ος -α -ον) *your, of you two*, is declined like unceþ (uþwίρεþ-ος -α -ον) *our, of us two*.

41. Eopen or inceþ *your*, is thus declined :

SINGULAR.

*Masc. and Neut.**Fem.*

N. Eopen	<i>your</i>	vester-rum	Eopen-e ^a	<i>your</i>	vestra
G. Eopen-er	<i>of your</i>		Eopen-na	<i>of your</i>	
D. Eopen-um	<i>to your</i>		Eopen-ne	<i>to or from your</i>	
A. Eopen-ne	<i>your.</i>		Eopen-e	<i>your.</i>	

PLURAL.

Masc. Fem. and Neut.

N. Eopen-e ^a	<i>your</i>	vestri	-æ -a
G. Eopen-na	<i>of your</i>		
D. Eopen-um ^b	<i>to or from your</i>		
A. Eopen-e	<i>your.</i>		

^a eoppe.^b iuppe in Dan.-Sax.

Other pronouns ending in -en are declined like eopen *your*.

42. The personal pronoun of the third person has no declinable adjective pronoun, but the sense of it is always expressed by the genitive case of the primitive of the same gender and number ; namely, by hīr, hīra, hīpe, heora, which are called reciprocals, because they always refer to some preceding person or thing, and generally the principal noun in the sentence : as, Rachel peop hīpe bearn, *Rachel wept (for) HER barns*. Matt. ii. 18. Ðe roðlice hīr folc halgedeð fram hīna rýnnum, *He truly shall save HIS people from THEIR sins*. Matt. i. 21.

If it be wished to define the reciprocal sense in hīr, hīpe, hīra, more accurately, the definitive word azen *own* is subjoined : as, Ða þæra řaceřða ealdor řlat hīr azen pear, *Then the chief of the Priests slit HIS OWN clothing*. Matt. xxvi. 65. Se þe be hým řylřum řpřýcð. řečð hīr azen puldor, *He who speaketh con-*

cerning himself seeketh HIS OWN glory. John vii. 18.
To his azenne þearfe, To HIS OWN necessity.

By the poets this reciprocal sense of *his*, *hise*, &c. is sometimes expressed by *rin* and *rine* (*suus -a -um*) *his own*: as, *Brego engla bereah eazum rinum, The ruler of the angels (God) saw with HIS eyes.* Cæd. p. 23. 25. *ƿið drihten rinne, Against HIS Lord.* Cæd. p. 7. 20. *Offloh broþor rinne, He slew HIS OWN brother.* Cæd. p. 24. 4. *Agiſ Abrahame iðere rine, Give to Abraham HIS OWN woman or wife.* Cæd. p. 57. 12.

43. *Sylf* or *riſf*, *ſylfe* or *riſfe*, or sometimes *reſf*, *self*, is declined like the common adjective; but it is often joined with other pronouns, and then it is either indeclinable or thus modified:

SINGULAR.

PLURAL.

N. <i>Icſylf</i>	<i>I myself</i>	<i>ƿeſylfe</i>	<i>we ourselves</i>
G. <i>Minſylfer</i>	<i>of myself</i>	<i>Upeſylfſna</i>	<i>of ourselves</i>
&c. &c.		&c. &c.	
N. <i>Ðuſylf</i>	<i>thyself</i>	<i>Geſylfe</i>	<i>ye yourselves</i>
G. <i>Ðinſylfer</i>	<i>of thyself</i>	<i>Eopeſylfſna</i>	<i>of you your-</i>
&c. &c.		&c. &c.	<i>[selves</i>
N. <i>Heſylf</i>	<i>he himself</i>	<i>Hiſylfe</i>	<i>they themselves</i>
G. <i>Hiſſylfer</i>	<i>of himself</i>	<i>Hiſaſylfſna</i>	<i>of themselves</i>
&c. &c.		&c. &c.	
N. <i>Heoſylfe</i>	<i>she herself</i>	<i>Hiſylfe</i>	<i>they themselves</i>
G. <i>Hiſeſylfne</i>	<i>of herself</i>	<i>Heoſaſylfſna</i>	<i>of themselves</i>
&c. &c.		&c. &c.	
N. <i>Hiſſylf</i>	<i>itself</i>		
G. <i>Hiſſylfer</i>	<i>of itself</i>		
&c. &c.			

Sylf is also annexed to nouns: as *Petpurrſylf Peter's self.* *Epiſtſylf* range "Pater Noster" æpoſt, *Christ himself sang "Pater Noster" first.* Elstob's Hom. St. Greg. Pref. xxxvi.

DEFINITIVES.

44. Words which define or point out individuals or classes may be justly termed Definitives.

<i>Se the</i>	<i>þiſ this</i>							
<i>Ænig, æn any</i>	<i>Nænig none</i>							
<i>Ænlic, ænlicg each one</i> ..	<i>Sum some</i>							
<i>Æal</i> }	<i>all</i>							
<i>Ælc</i> }								
	<i>Æuþer other</i>							
<i>Ælc-uhſ any thing</i>	<i>Nan-uhſ nothing</i>							
<i>Ylc, ylce same</i>	<i>Spilc, ſpilce ſuch</i>							
<i>Ægðer either</i>	<i>Naðer neither</i>							
<i>Apilht aught, any thing</i>	<table><tr><td>{</td><td><i>Nopilht</i></td><td>{</td><td rowspan="2"><i>naught, nothing.</i></td></tr><tr><td>{</td><td><i>Napilht</i></td><td>{</td></tr></table>	{	<i>Nopilht</i>	{	<i>naught, nothing.</i>	{	<i>Napilht</i>	{
{	<i>Nopilht</i>	{	<i>naught, nothing.</i>					
{	<i>Napilht</i>	{						

These and some other words are definitives ; but *Se the*, commonly called an article, and *þiſ this*, generally denominated a demonstrative pronoun, will require the first and most particular attention.

DECLENSION OF THE ARTICLE AND OTHER DEFINITIVES.

45. The article or definitive *re, reo, þæt, the, that*, has three genders, and is thus declined :

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. <i>Se</i> ^a	<i>Seo</i> ^d	<i>Ðæt</i> ^b <i>the, that</i>
G. <i>Ðær</i>	<i>Ðæpe</i> ^c	<i>Ðær</i> ⁱ <i>of the, that</i>
D. <i>Ðam</i> ^b	<i>Ðæpe</i> ^f	<i>Ðam</i> ^b <i>to, from, &c. the, that</i>
A. <i>Ðone</i> ^c	<i>Ða</i> ^g	<i>Ðæt</i> ^h <i>the, that.</i>

^a *reo, þone, þæne, and þæt.*

^b *þæm, þan, þon, þi, and in Dan.-Sax. þy and þig.*

^c *þæn, þæne, þene, and þanne.*

^d *re, rio, þær, þeo, þeo, and þæt.*

^e *þepe.*

^f *-on is sometimes added to þæpe : as þæpon in ed.*

^g *þæne.*

^h *þæt.*

ⁱ *þiſ, þaſ.*

PLURAL.

Masc. Fem. & Neut.

N. Ða ^a	<i>the, those</i>
G. Ðæpa ^b	<i>of the, those</i>
D. Ðam ^c	<i>to or from the, those</i>
A. Ða	<i>the, those.</i>

^a In Dan.-Sax. þu, þý; and in the Nor.-Sax. tegg and teýý.

^c þæm, þam, þon, þi, and in Dan.-Sax. þý and þiz.

^b In Nor.-Sax. teggna and teýýna.

The Anglo-Saxon article is prefixed both to proper and common names: *re* is put before masculine nouns; *as*, *re man the man*, and *re Iohanner John*: *reo* before feminine nouns; *as reo wifman the woman*, and *reo Æþelflede Æthelfleda*: and *þæt* before neuter nouns; *as, þæt ræd the seed*.

46. The Definitive Ðiŕ *this*, is declined thus:

SINGULAR.

*Masc.**Fem.**Neut.*

N. Ðiŕ ^a	<i>this</i>	hic	Deor	<i>this</i>	hæc	Ðiŕ	<i>this</i>	hoc
G. Ðiŕes ^b	<i>of this</i>		Ðiŕrene ^d	<i>of this</i>		Ðiŕer	<i>of this</i>	
D. Ðiŕum ^c	<i>to, &c.</i>		Ðiŕrene ^d	<i>to, &c.</i>		Ðiŕum ^c	<i>to this</i>	
A. Ðiŕne	<i>this.</i>		Ðar ^e	<i>this.</i>		Ðiŕ ^a	<i>this.</i>	

PLURAL.

Masc. Fem. & Neut.

N. Ðar	<i>these, hi, hæ, hæc</i>
G. Ðiŕrepa ^f	<i>of these</i>
D. Ðiŕum	<i>to, by, &c. these</i>
A. Ðar	<i>these.</i>

^a þær, þer, þeor.

^b þiŕer, þerer, þær.

^c þiŕ, þiŕon or þýŕon, þaŕŕum, þýŕum.

^d þiŕre, þære, þirene.

^e þær, þeor.

^f þiŕra, þiŕepa, þiŕŕ or þýŕŕ.

Sometimes þis *this*, in the masculine or feminine gender appears to be less definite than common, and merely supplies the place of the article *se, seo, þæt the*: as, *Send us on þa swyn, Send us into the swine*, Mark v. 12. *Ða eodon þa unclænan gasta on þa swyn, Then the unclean spirits entered into the swine.*

47. The following definitives are declined like *min my*, or *god good*:

<i>Masc. & Neut.</i>	<i>Fem.</i>
Ænig, ænī	ænige <i>any</i>
Nænig	nænige <i>none</i>
Ænlic, ænlic	ænlice <i>each</i>
Sum	sume <i>some</i>
Eall	ealle <i>all</i>
Ælc	ælce <i>all</i>
Apiht, apuht, apht, auht, aht, uht, piht, or puht	} ... — <i>any-thing</i>
Ælc-uhc	— <i>any-thing</i>
Napiht, nopiht, nauht, naht, nænigpuht	} — <i>no-thing</i>
Nan-uhc	— <i>no-thing</i>
Spilc, hpilc, þillic, þylc or þirlic,	} spilce <i>such</i>
Ylc	ylce <i>same</i> .

These are declined like adjective pronouns in *-en*, such as *eopen your*:

<i>Masc. & Neut.</i>	<i>Fem.</i>
Æþen, oþen, oþon, oþæn, ouþen ..	auþene, &c. <i>other</i>
Ægþen	ægþene <i>both, either</i>
Naþen, naþæn, naþon, naþæ- þen, nohþæn, &c.	} naþene <i>neither, &c.</i>

RELATIVE PRONOUNS.

48. Relative Pronouns are so named because they *relate* or *refer* to some word or clause going before, hence called their *antecedent*. *Đpa*, *hua* *who*, Masc. and Fem., and *hpæt*, *huæt* *what*, Neut. &c. are thus declined :

SINGULAR & PLURAL.

<i>Masc. & Fem.</i>		<i>Neut.</i>	
N. <i>Đpa</i>	<i>who</i>	<i>Đpæt^c</i>	<i>what</i>
G. <i>Đpær</i>	<i>whose</i>	<i>Đpær</i>	<i>of what</i>
D. <i>Đpam^a</i>	<i>to whom</i>	<i>Đpam^a</i>	<i>to what</i>
A. <i>Đpæne^b</i>	<i>whom.</i>	<i>Đpæt</i>	<i>what.</i>

^a *hpæm* and *hpy*.^b *hponē.*^c *hpæt*, *huæt*.

EXAMPLES.

The use of *Đpa* may be seen in the following examples. *Đpa* *realde þe* *Đyrne anpeald*, *Who gave thee this power?* Matt. xxi. 23. *Hua* *is þis*, *Who is this?* *Đpær* *runu* *is he*, *Whose son is he?* Matt. xxii. 42. *Đpæne* *rece ge*, *Whom seek ye?* John viii. 7. *Đpæt* *penrt þu*, *What thinkest thou?* Mark iv. 41.

Đpæt is used for *hpa* : as, *Đpæt* *is þer*, *Who is this?* Mark iv. 41. *Đpæt* *is þer* *manner* *runu*, *Who is this man's son?* John xii. 34.

In the same manner—that is like *hpa*—are declined

MASCULINE and FEMININE.

Æg *hpa* *every one**Elle* *hpa* *who else?**Le* *hpa* *any one*

Đpa *hpa* *Đpa* *whosoever* : as, *Đpa* *hpa* *Đpa* *eop* *ne undepehð*,
Whosoever shall not receive you.
 Matt. x. 14.

NEUTER.

Æg *hpæt* (from *ælc* *hpa*) *every thing**Elle* *hpæt* *what else?**Le* *hpæt* *any thing*

Đpa *hpæt* *Đpa* *whatsoever* : as, *Doð* *Đpa* *hpæt* *Đpa* *he* *eop* *recge*, *Do*
whatsoever he telleth you. St.
 John ii. 5.

49. The relative pronoun *hpilc*, *Masc.* (qui) *who* ; *hpilce*, *Fem.* (quæ) *who* ; *hpilc*, *Neut.* (quod) *which* or

what. Gen. hpileep, Masc. and Neut. (cujus) whose; hpilepe or hpilepe, Fem. whose, &c. is declined like the adjective god good, or the adjective pronoun unceþ, &c.

þpa hpile rpa whosoever, is declined in the same manner: as, þpa hpýlcne rpa hi bædon, Whomsoever they asked. Mark xv. 6.

Hpilc is also used in a definitive sense, signifying every one, all; and its compounds æghpilc, æghpilce (for ælc hpilc) every one, &c.

OF NUMBERS.

50. Numbers are either Cardinal or Ordinal. The *Cardinal* express numbers absolutely, and are the *hinges* upon which the others turn: as, an *one*; tpegen *two*; þpý *three*, &c.

Ordinal Numbers denote order or succession: as re forþma the first; re oþen the second; re þpýdda the third, &c.

CARDINAL NUMBERS.

ORDINAL NUMBERS.

1 An ^a one	Se forþma the first
2 Tpegen ^b two	Se oþen the second
3 Ðpý ^c three	Se þpýdda the third
4 Feopen four	Se feopþa the fourth
5 Fip five	Se fipþa the fifth
6 Six six	Se sixþa the sixth
7 Seopon ^d seven	Se seopþa the seventh
8 Eahta eight	Se eahteþa the eighth
9 Nigon nine	Se nigþa the ninth
10 Tyn ten	Se teoþa the tenth
11 Endlufan ^e eleven	Se endlufþa the eleventh
12 Tpelþ twelve	Se tpeþþa the twelfth
13 Ðneotýne thirteen	Se þneoteþa the thirteenth
14 Feopeptýne fourteen	Se feopepteþa the fourteenth
15 Fipþýne fifteen	Se fipþeþa the fifteenth
16 Sixþýne sixteen	Se sixþeþa the sixteenth
17 Seopontýne seventeen	Se seoponteþa the seventeenth
18 Eahtatýne eighteen	Se eahtateþa the eighteenth

^a æne, æn.

^d seopen, ýþan.

^b tpege, tpiþ, tpa.

^e ændleþan, ændlýþan.

^c þneo, like the Cimbric Þ R Æ thry. ^f endleþta, ænlýþta, ællýþta.

CARDINAL NUMBERS.

ORDINAL NUMBERS.

19 Nizontýne <i>nineteen</i>	Se nizonteoþa <i>the nineteenth</i>
20 Tpentiz <i>twenty</i>	Se tpepteozoþa <i>the twentieth</i>
21 An ʒ tpeptiz <i>one and twenty</i> } ..	An ʒ tpepteozoþa <i>one and twentieth</i>
30 Ðputtiz <i>thirty</i>	Se þputtizoða <i>the thirtieth</i>
40 Feopeptiz <i>forty</i>	Se feopepteozoða <i>the fortieth</i>
50 Fiftiz <i>fifty</i>	Se fipeozoða <i>the fiftieth</i>
60 Sixtiz <i>sixty</i>	Se jixteozoða <i>the sixtieth</i>
70 bUNDreopontiz <i>seventy</i> ..	Se bUNDreopontizoða <i>the seventieth</i>
80 bUNDeahrtiz <i>eighty</i>	Se bUNDeahrtizoða <i>the eightieth</i>
90 bUNDnizontiz <i>ninety</i>	Se bUNDnizonteozoða <i>the ninetieth</i>
100 bUNDreontiz <i>an hundred</i> } ..	Se bUNDreonteozoða <i>the hundredth</i>
110 bUNDenlufontiz <i>an hundred and ten</i>	&c. &c.
120 bUNDtpeľtiz <i>an hundred and twenty</i>	
200 Tpahund <i>two hundred</i>	
1000 Ðujend <i>a thousand</i>	
&c. &c.	

51. To the preceding Numerals may be added, Sum, rume, *some*, or *about*; as, þputtiza rum, *some thirty*, or *about thirty*, Sumetpegen, *about two*, Sume ten, *about ten*, Ba, begen, batpa, butu, butpu, *both*, Tpin, zetpin, *twins*, An-þeald (*one fold*), *simple*; tpy-þeald, *two-fold*; þnyþeald, *three-fold*.

Sið, *a journey, time*, especially in the Dative Plural řiþum, řiþon, or řiþan, is added to numerals to denote *times*; as, Feoper řiþon *four times*, Fip řiðon *five times*, Ðundreopontiz řiþon *seventy times*. The three first Numerals have their own form to express this idea; as, æne *once*, tpyþa *twice*, þpyþa *thrice* or *three times*.

DECLENSION OF NUMERALS.

52. An, ane *one*, and rum, rume *some*, are declined like the adjective god *good*.

Ba *both*, *τπα two*, and *þný three*, are declined thus :

N. Ba	<i>both</i>
G. Beγπα	<i>of both</i>
D. Bam	<i>to or by both</i>
A. Ba	<i>both.</i>

Feopen in the Dative remains *feopen* ; as in Orosius, p. 22, On *feopen dagum in four days* : but it makes *feopena* in the Genitive.

Fif *five*, and *rix six*, are indeclinable.

Seoƿon *seven* has a Genitive, *seoƿona*.

Tpelf has *tpelfum* and *tpelfa* ; as, an of *þam tpelfum*, an *þapa tpelfa*, *one of the twelve*. But it is often indeclinable ; as, *mið hýr tpelf leorning-cnihtum*, *amidst his twelve learning knights (disciples)*.

Tpentiz *twenty*, and other words in *-tiz* are declined

N. -tiz
G. -tiz-ƿa
D. -tiz-um ^a
A. -tiz.

^a -on, -an.

These words in *-tiz* are used in the nominative and accusative both as nouns which govern the genitive, and as adjectives which are combined with nouns in the same case ; but in the dative and genitive they seem to be used merely as adjectives ; as, *tpentiz zeapa*, *twenty years* : *thritiz scillinga* or *scillinga* *thirty [of] shillings* : *tpentizum pintum* *for twenty years*, *þritizum þurendum* *by thirty thousands*.

53. The word *HEALF half*, before or after a numeral denotes that half must be taken from the number expressed ; as *Oƿen healƿ*, *one and a half*, *Ðneo healƿ* or *Ðniððe healƿe*, *two and a half*, *Tpa zeape ƿ þniððe healƿ*, *two years and half the third*, *Feorþe healƿe*, *three and a half*.

Ordinal Numbers are declined as Adjectives.

The Anglo-Saxons also expressed numbers in the same manner as the Romans, by the different positions of the following letters I, U, X, L, E, D, M.

CHAPTER V. THE VERB.

54. A Verb is said to be "that part of speech which signifies *to be*, or *to do*;" or it *asserts* something of a noun: as, *Se man luƿað*, *the man loveth*; here *luƿað* is a verb, because it signifies *to do* something, or *asserts* the action of the noun *man*. *ƿiƿ boc ƿi*, *his book is*; and *ƿelƿ ƿitega ƿýndon*, *twelve prophets are*. In these examples, *ƿi* and *ƿýndon* are known to be verbs, because they assert the *existence* or *being* of *hiƿ boc* and *ƿelƿ ƿitega*.

Anglo-Saxon verbs may be divided into *Active* and *Neuter*.

55. In regard to their inflection, Verbs are *regular*, *irregular*, or *defective*.

56. To Verbs belong *Conjugation*, *Mood*, *Tense*, *Number*, and *Person*.

CONJUGATION.

57. Conjugation is a regular arrangement of the inflections incident to verbs.

In Anglo-Saxon, all the inflections of verbs may be arranged under one form; there is, therefore, only one conjugation*.

* What is generally termed the passive voice has no existence in the Anglo-Saxon, any more than in the modern English language. The Anglo-Saxons wrote, *he iƿ luƿoð*, *he is loved*. Here *he iƿ* is the *ind. indef. of the neut. verb eom*, and *luƿoð* *loved*, is the *perfect participle of the verb luƿian to love*. In parsing, every word should be considered a distinct part of speech: we do not call "*to a king*" a dative case in English, as we do *regi* in Latin, because the English phrase is not formed by inflection, but by the auxiliary words "*to a*." If these auxiliary words do not form cases in English nouns, but are

THE MOODS.

58. The change a verb undergoes to express the *mode* or *manner* in which an action or state exists is called *mood*. There are four moods in Saxon: Indicative, Subjunctive, Imperative, and Infinitive.

59. Verbs are used in a particular form to *affirm*, *deny*, or *interrogate*, which form, from the principal use of it, is called the *Indicative mood*; as, Ic lufige, *I love*, or *shall love*. Ne gepode, *He went not*. Lufart þu me, *Lovest thou me?*

60. The Subjunctive mood generally represents a conditional or contingent action, and is subjoined to some member of the sentence, sometimes expressed, but often understood: as, Ic eop ȝylle nipe bebod. ꝥ ȝe lufion eop betpȝnan, *I give you a new commandment, that ye love one another*. St. John, xiii. 34. Ðæt þu oncnape, *That thou mightest know*. St. Luke, i. 4.

This mood, from denoting *duty*, *will*, *power*, is sometimes called the *Potential mood*; and from expressing a wish, it is occasionally denominated the *Optative mood*.

61. The form of the verb used for *commanding*, *intreating*, *permitting*, &c. from the chief use of it, is called the *Imperative mood*, as, Ƴrit fiftig, *Write fifty*. Luke, xvi. 6. The imperative is formed from the infinitive by rejecting the termination -an; as, Gȝfan *to give*, ȝȝf *give*, or ȝif þu *give thou*.

62. The Infinitive mood expresses the *action* or *state* denoted by the verb in a general manner, without any reference to number, person, or time. It may be denominated a verbal noun, and ends in -an, -ean, -ian, -gan, -gean, -gian, or -on; as, Lufian *to love*.

universally rejected, why may not the passive voice, and all the moods and tenses formed by auxiliaries, be rejected, not only from the English, but from its parent the Saxon? Thus, Ic mæg beon lufod, *I may be loved*, instead of being called the *potential mood, pass.* is more rationally parsed by considering mæg a verb in the *indic. mood, indef. tense*, 1st. sing: beon, the *inf. mood* of eom *am*, after the verb mæg: lufod is the *perfect participle* of the verb lufian. See Note, p. 46.

PARTICIPLES.

63. A Participle is derived from a verb, and partakes of the nature of an adjective, in agreeing with a noun ; and of the nature of the verb, in denoting action or being ; but differing from a verb in this, that the participle implies no affirmation.

There are two participles ; the Imperfect and the Perfect.

64. The Imperfect participle in Anglo-Saxon is formed by substituting -ande, -ænðe, -enðe, -inðe, -onðe, -unðe, and -ýnðe for the infinitive terminations, and represents an action as going on, but not ended : as, *He pær hælenðe ælce aþle*, *He was HEALING every disease*. Matt. iv. 23.

65. The Perfect participle denotes an action which is perfect or complete, and is formed by changing the infinitive terminations into -að, -æð, -eð, -ið, -oð, -uð, and -ýð, and often prefixing *ge-* ; as from *Lufian to love*, is formed *Lufað*, or *Gelufað*, *loved* ; from *Alýðan to redeem*, *Alýðað* *redeemed*.

When verbs have the letters *τ*, *p*, *c*, *h*, *x*, and *ʃ*, preceded by a consonant, going before the infinitive termination, they often not only reject the vowel before *ð* in the participle, but change *ð* into *τ* ; as from *Dýppan to dip*, would be regularly formed *Dýpped* *dipped*, contracted into *Dýppð*, *Dýppt*, and *Dýpt* *dipped*.

All participles are declined like adjectives.

TENSE.

66. Tense is that variation of the verb which is used to signify *time*.

Verbs, relating to the time of any action or event, undergo two changes of termination ; the one to express time *Indefinite*, and the other time *Perfect* or *past* : there are, therefore, two tenses or times, the *Indefinite*, and the *Perfect* or *Past*.

67. Time indefinite may refer either to the present period, or to a future, and thus comprehends what are generally termed the present and future *tenses* or times ;

in many instances it is, in the strictest sense of the term, indefinite, referring to any period, and appearing to have scarcely any connexion with time, as *Ic lufize I love (at all times)*: *Eaðize řýnb mild heoptan, Blessed are the (mild-hearted) merciful. Ic řecze, I say, or affirm (always).*

68. The Perfect or past tense, from its name, evidently denotes an action as past or finished, and is formed from the infinitive mood by adding -ede or -ode after the rejection of the infinitive terminations -an, -ean, -ian, -zan, -gean, -gian; as, Infinitive, *lufian to love*, Perfect, *Ic lufode I loved.*

69. Verbs having the consonants *ð, ř, ȝ, l, m, n, ř, ř,* and *ð*, before the infinitive termination, often contract this tense, and have only -de added instead of -ede or -ode; as, *betýnan to shut*, *betýnde I shut or have shut*; *aðræřan to drive away*, *aðræřde I drove away*; *alýřan to redeem*, *alýřde, I redeemed.*

The *ð* is often changed into its corresponding consonant *τ* when preceded by the consonants *τ, p, c, h, x,* and *ř*, as well in the perfect tense as in the participle (see paragraph 65); *mețan to meet*, *meτ-te met*, for *meτ-de*; *ðýppan to baptize or dip*, *ðýpte I baptized or dipped.*

Verbs which end in -dan or -tan with a consonant preceding, do not take an additional *ð* or *τ* in the past tense; as, *řendan to send*, *řende I sent*; *ahředdan to liberate*, *ahředde I liberated*; *plihtan to plight or pledge*, *plihte I plighted or pledged*; *řettan to set*, *řette I set.*

NUMBER AND PERSON.

70. One or more persons may speak, be spoken to, or spoken of: Hence the origin of NUMBER and PERSON.

Verbs have two numbers, the Singular and Plural; as, *Ic bæpne I burn*, *ře bæpnað we burn.*

71. There are three Persons in each number.

	SINGULAR.	PLURAL.
First Person	<i>Ic bæpn-e</i>	<i>ře bæpn-að</i>
Second Person	<i>Đu bæpn-řτ</i>	<i>ře bæpn-að</i>
Third Person	<i>Đe bæpn-ð.</i>	<i>Đı bæpn-að.</i>

The first person singular is formed from the infinitive by changing -an or -ean &c. into -e, and the second into -ȝt, -aȝt, or -eȝt, and the third into -ð, -að, -eð.

In the third person singular the aspirate ð is often changed into the soft ȝ; as, aȝȝt *he riseth*. This may be frequently observed, when the infinitive ends in -ðan, -ȝan, or -tan; as, fæðan *to feed*, fæt *he feedeth* or *will feed*; næȝan *to rush*, næȝt *he rusheth*; hætan *to name*, to call, hæȝt *he called*.

When the infinitive ends in -an with a vowel before it, the plural persons end in -iað; as, Ðinȝȝian *to hunger*, hinȝȝiað *we, ye, they hunger*; pȝȝian *to curse*, pȝȝiað *we, ye, they curse*. If the infinitive end in -eon, the plural persons are formed in -eoð; as, ȝeȝeon *to see*, ȝeȝeoð *we, ye, they see*: but if a consonant go before -an, then they end in -að; as, þȝȝȝtan *to thirst*, þȝȝȝtað *we, ye, they thirst*. The plural persons also end in -on, -en, -un, -an, as well as -að: as, pȝȝun, pȝȝað *ye wot*, or *know*; nȝȝton, nuuton, nȝȝtað *ye know not*. It is sometimes read putar *ye know*, and by the poets putoð, for they often use the termination -oð instead of -að.

The plural persons often end in the same manner as the first person singular, especially when the Saxon pronoun is placed after the verb: as, Ðȝæt ete pe, *what shall we eat*; Ðu fleo ȝe, *how shall you fly*.

If there be a double consonant in the verb, one is always rejected, in forming the persons, when another follows: as, ȝȝpillan *to spill*, ȝȝȝilȝt *spillest*, ȝȝilð *spilleth*, ȝȝilðe *spilled*. Where it would be too harsh to add ȝt and ð to the bare root, an e is inserted; but only in the indefinite tense; as, naman *to name*, nameȝt *namest*, nameð *nameth*:—the perfect is regularly formed nemðe *named*; and so is the perfect participle nemned *named*.

On all occasions, when e follows i, a ȝ is inserted between them; hence luȝie *I love*, becomes luȝiȝe *I love*; and luȝiende *loving*, becomes luȝiȝende *loving*: ȝ is also often found before an e or ea; as, ȝceapȝan, or ȝceapȝean *to shew*, which are the same as ȝceapian *to shew*.

REGULAR VERBS.

72. Verbs are regular when they form their perfect tense in -de, -ede, or -ode, and perfect participle in -ed, -ad, -æd, -id, -od, -ud, or -ýð.

73. THE CONJUGATION OF A REGULAR VERB.

The principal Parts.

<i>Infinitive.</i>	<i>Perfect.</i>	<i>Perf. Participle.</i>
Bæpn-an <i>to burn</i> ,	bæpn-de <i>burned</i> ,	bæpn-ed <i>burned</i> .
Luf-ian <i>to love</i> ,	luf-ode <i>loved</i> ,	luf-od <i>loved</i> .

74. Lufian *to love*, is not given as an example of conjugating a regular verb, because, having a *ʒ* inserted between *i* and *e*, it is not so regular as many other words; for instance, Bæpnan *to burn*; Eennan *to know*; Fýllan *to fill*; &c.

BÆRNAN *to burn* is thus conjugated:

INDICATIVE MOOD.

Indefinite Tense *—shall.

SING.	Ic bæpn-e	<i>I burn or shall burn</i>
	Ðu bæpn-ŕt ^a	<i>thou burnest or shalt burn</i>
	He, heo, or hit bæpn-ð ^b	<i>he, she, or it burneth, &c.</i>
PLUR.	Ƴe bæpn-að ^c	<i>we burn or shall burn</i>
	Ge bæpn-að ^c	<i>ye or you burn or shall burn</i>
	Hi bæpn-að ^c	<i>they burn or shall burn.</i>
	^a -art, -ert.	^b -að, eð. ^c -on, -en, -un, -an.

* This tense is also formed by the neuter verb *eom I am*, and the imperfect participle; as,

Ic eom bæpn-ende	<i>I burn, am burning, or do burn</i>
Ðu eapt bæpn-ende	<i>thou burnest, art burning, or dost burn.</i>
&c.	&c.

In Dano-Saxon, this tense is sometimes inflected thus;

SINGULAR.		PLURAL.
Ic bæpn-a, -o	<i>I burn</i>	Ƴe bæpn-aŕ, -eŕ <i>we burn</i>
Ðu bæpn-eŕ, -aŕ	<i>thou burnest</i>	Ge bæpn-aŕ, -eŕ <i>ye burn</i>
De &c. bæpn-a, -aŕ, -eŕ, -iŕ	<i>he &c. burneth.</i>	Hi bæpn-aŕ, -eŕ <i>they burn.</i>

Perfect Tense -ed—have*.

SING.	Ic bæpn-de ^a	<i>I burned</i>
	Ðu bæpn-der ^b	<i>thou burnedst</i>
	He, heo, or hȳt bæpn-de.	<i>he, she, or it burned.</i>
PLUR.	Ʒe bæpn-don ^c	<i>we burned</i>
	Ge bæpn-don ^c	<i>ye or you burned</i>
	Hi bæpn-don ^c	<i>they burned.</i>

^a -ede, -ode ^b -der or -oder in Dano-Saxon. ^c -odon.

SUBJUNCTIVE MOOD.

Indefinite Tense—if, that.

may, can, might, could, would, or should.

SING.	Ic bæpn-e ^a	<i>I burn</i>
	Ðu bæpn-e	<i>thou burn</i>
	He, &c. bæpn-e	<i>he, &c. burn.</i>
PLUR.	Ʒe bæpn-on ^b	<i>we burn</i>
	Ge bæpn-on ^b	<i>ye burn</i>
	Hi bæpn-on ^b	<i>they burn.</i>

^a Ʒif if, or þat that, understood. ^b -an.

Perfect Tense^a—if, -ed.

SING.	Ic bæpn-de ^b	<i>I burned</i>
	Ðu bæpn-de	<i>thou burned</i>
	He, heo, or hit bæpn-de	<i>he, she, or it burned.</i>
PLUR.	Ʒe bæpn-don ^c	<i>we burned</i>
	Ge bæpn-don ^c	<i>ye burned</i>
	Hi bæpn-don ^c	<i>they burned.</i>

^a This tense is often inflected like the perfect tense indicative. ^b Ʒif if, or þat that, understood. ^c -edon, -odon.

* The past tense is also formed by Ʒær, the past tense of the neuter verb eom, and the imperfect participle ; as,

SING.	Ic Ʒær bæpn-ende	<i>I burned, did burn, or was burning</i>
	Ðu Ʒære bæpn-ende	<i>thou burnedst, didst burn, or wast burning, &c.</i>

IMPERATIVE MOOD.

SING. Bæpn þu *burn thou.*PLUR. Bæpn-að^a ge *burn ye.*^a bæpne, and in Dano-Saxon bæpn-ar, -er.

INFINITIVE MOOD.

*Indefinite Tense—to.*Bæpn-an *to burn.*

There is another form of the infinitive, which has a more extended signification ; as, Ðýt iſ tīma to bæpn-enne, *It is time to burn.*

To, about to ; of, in, and to, -ing ; to be -ed.

Bæpn-enne { *to burn, about to burn ; of, in, and*
to burning, and to be burned.

PARTICIPLES.

*Imperfect -ing.*Bæpn-ende^a *burning.*^a -ande.*Perfect -ed.*Bæpn-ed^b *burned.*^b -od, -ab.

IRREGULAR VERBS.

75. A verb is called irregular when it does not form its perfect tense in -de, -ede, -ode ; and perfect participle in -ed, -ab, -æð, -id, -od, -ud, or -ýð ; as,

<i>Infinitive.</i>	<i>Perf. Tense.</i>	<i>Perf. Part.</i>
ŷpitan <i>to write.</i>	ŷpat <i>wrote.</i>	ŷpiten <i>written.</i>
&c.	&c.	&c.

In Anglo-Saxon, most verbs being of one syllable after the rejection of the infinitive terminations, or those of one syllable besides the prefixes a, be, þop, ge, &c. as well as a few of more syllables than one, are irregular. A complete list of these verbs will be found in page 49 ; but the following general observations will be very use-

ful to the student in shewing the manner of forming the Perfect Tense, and Perfect Participle, in monosyllabic verbs.

76. Verbs which become monosyllables after casting away the infinitive termination, when the remaining vowel is *a*, often change it into *o*, and occasionally into *eo*; and *ea* generally into *eo*, in the past tense; while the vowel in the perfect participle remains unchanged; as,

<i>Inf.</i>	<i>Perf. Tense.</i>	<i>Perf. Participle.</i>
<i>Standan to stand.</i>	<i>Stod stood.</i>	<i>Standen stood.</i>

77. Verbs which have *e* or *eo* before the letters *ll*, *lȝ*, *lt*, *pp*, *pf*, *fȝ*, and the like, have *ea*—and in a few cases *æ*—in the past tense, and *o* in the perfect participle; as,
Delȝan to dig *Dealȝ dug* *Dolȝen dug.*

But *e* before a single consonant, or before a double consonant differing from the above, is often changed into *æ* in the perfect tense; while the perfect participle remains like the infinitive: as,

<i>Fȝetan to fret</i>	<i>Fȝæt fretted</i>	<i>Fȝetan fretted.</i>
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78. Verbs which have *i* before the double consonants *nn*, *nȝ*, *nc*, *nd*, *mb*, *mp*, &c. often change the *i* into *a* in the past tense, and into *u* in the past participle; as,
Sinȝan to sing *Sanȝ sang* *Sunȝen sung.*

Those which have *i* before a single consonant also change the *i* into *a* in the perfect tense; the perfect participle is like the infinitive, or in *u*; as,

<i>Dȝiȝan to drive</i>	<i>Dȝaȝ drove</i>	<i>Dȝiȝen driven.</i>
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Formation of Persons in Irregular Verbs.

79. The personal terminations are most commonly like those in regular verbs: as, *Ic stānde I stand*, *þu stāndeȝt thou standest*, *he stāndeð he standeth*. Plur. *pe, ȝe, hi stāndað we, ye, they stand*.

80. The first vowel in the verb, however, is often changed in the *second* and *third* persons of the singular



in the indefinite tense; but the plural persons retain the vowel of the first person singular.

a is generally changed to æ, and sometimes to e or ý.
e, ea, and u often become ý, and sometimes i.

o is converted into e.

u or eo becomes ý.

The other vowels, i and ý, are not changed.

From *Bacan to bake*, we have *Ic bace I bake*, þu bæcŕt *thou bakest*, he bæcð *he baketh*. Plur. *pe, ge, hi bacað we, ye, they bake*.

From *Stanðan to stand*, we also sometimes find *Ic ŕtande I stand*, þu ŕtenŕt *thou standest*, he ŕtent *he standeth*. The plural as above.

From *Etan to eat*, we have *Ic ete I eat*, þu ýtŕt *thou eatest*, he ýt *he eateth*. Plur. *pe, ge, hi etað we, ye, they eat*.

From *Sceotan to shoot*, are formed *Ic ŕceote I shoot*, þu ŕcýtŕt *thou shootest*, he ŕcýt *he shooteth*. Plur. *pe, ge, hi ŕceotað we, ye, they shoot*.

81. The same observations which were made on the formation of the third person of regular verbs ending in *ðan*, *ŕan*, *tan*, &c., will be applicable here: as, *Ic riðe I ride*, he riðt or riðeð *he rides*; *Ic cpeðe I say*, þu cpýŕt *thou sayest*, he cpýð *he saith*; *Ic ceoŕe I choose*, þu cýŕt *thou choosest*, he cýŕt *he chooses*;—and in *etan to eat*.

Verbs which have *c*, *cc*, and *g* before the infinitive termination, often change these letters into *h* when they are followed by *t*: as, *Racan to reach*, *ŕæhte he reached*, *ŕahton we, ye, they reach*. The *c* is not changed before other letters: as we find *þu ŕacŕt thou reachest*, and *he ŕacað he reaches*; *Læcan to take hold of*, *læhte he took hold of*; *Stŕeccan to stretch or strew*, *ŕŕehton we, ye, they strewed* (Matt. xxi. 8); *Bŕingan to bring*, *bŕoht, bŕohte, I or he brought*, *bŕohton we, ye, they brought*.

82. The persons in the perfect tense are often formed

like regular verbs ; but the second person singular more frequently ends in *e* : as, from *Bacan to bake*, we have the past tense *Boc, boce*.

Perfect Tense.

SINGULAR.

PLURAL.

Ic boc	<i>I baked</i>		Ƴe bocon	<i>we baked</i>
Ɖu boce	<i>thou bakedst</i>		Ɖe bocon	<i>ye baked</i>
Ɖe, &c. boc	<i>he, &c. baked.</i>		Ɖi bocon	<i>they baked.</i>

83. Verbs which have *u* or *o* after the first vowel in the *perfect participle*, often have *u* in the second person singular and all the plural persons of this tense ; as in regular verbs, the third person singular is like the first : as,

Perfect Tense.

SINGULAR.

PLURAL.

Ic rang	<i>I sang</i>		Ƴe rungon	<i>we sang</i>
Ɖu runge	<i>thou sangest</i>		Ɖe rungon	<i>ye sang</i>
Ɖe, or heo, rang	<i>he or she sang.</i>		Ɖi rungon	<i>they sang.</i>

Sometimes *Ƴ* is joined to the second person singular : as, *Ic fand I found, Ƴu funde or fundeƳ thou foundest, &c.*

84. Verbs of one syllable terminating in a vowel, have an *h* annexed to them ; and those in *Ƴ* generally change the *Ƴ* into *h*, in all parts of the verb, as well as in the imperative mood : as, *Ƴpean to wash* ; Imperative *Ƴpeah wash* ; Perfect tense, *Ƴpoh washed*. *ƆƳigan to mount* ; Perfect tense, *Ƴtah*.

DEFECTIVE VERBS.

85. Verbs which are deficient in tense or person, are properly called *defective* : such as, *mot can* ; *moƳt must, &c.*

The Greeks and Romans expressed the most common modes of action or existence by inflection ; but the Anglo-Saxons generally denoted them by the following *irregular and defective verbs*.

*Perfect Tense.**was, have been, had been.*

SING.	Ic pær ^a	_____
	Ðu pære ^b	_____
	He, &c. pær ^a .	_____
PLUR.	ƿe pærnon ^c	_____
	Ge pærnon ^c	_____
	Hi pærnon ^c .	_____

was, was made.

pearð
pearþert ^d
pearð.
peorndon ^e
peorndon ^f
peorndon ^g .

^a pære, and in the third person pær.^d purðe.^b pær, and in Dano-Saxon^e peorðan, -en, purðon, -an, -en.

uær, uer, uær, pær.

^f perðeð.^c pærnon, pærnum, pærnun.^g peorðan, -en, purðon, -an, -en.SUBJUNCTIVE MOOD. *Indefinite Tense.**be.**be, may, can, should be, &c.**be, be made or done.*

SING.	Ic ƿý ^a	beo
	Ðu ƿý	beo
	He, &c. ƿý.	beo.
PLUR.	ƿe ƿýn ^b	beon ^c
	Ge ƿýn ^b	beon ^c
	Hi ƿýn ^b .	beon ^c .

peorþe^d

peorþe

peorþe^d.peorþon^dpeorþon^dpeorþon^d.^a ƿeo, ƿio, ƿig, ƿie, ƿe.^b ƿin, ƿion, ƿeon.^c beoð, bioð.^d These have sometimes the orthographical variations of the Indefinite Indicative. See Note *.*Perfect Tense.**were, would be, &c.**were, would be made or done.*

SING.	Ic pære ^a	_____
	Ðu pære	_____
	He &c. pære.	_____
PLUR.	ƿe pærnon ^b	_____
	Ge pærnon ^b	_____
	Hi pærnon ^b .	_____

purðe

purðe

purðe.

purðon^cpurðon^cpurðon^c.^a pære.^b pærnan, -en, -un, pære.^c purðan, -en, -að, -eð.

IMPERATIVE MOOD.

*be.**be.**be, be made.*

SING.	Si ^a þu	beo
PLUR.	Sin ^b ge.	beon ^c .

peorð^d.peorðe^e.^a ƿi, ƿig, ƿer or ƿær.^c beð, beoð, in Dano-Saxon^b ƿien, ƿere, ƿorær ƿorað; or beoþan.^d peorþa.

ƿerað.

^e peorþað, -an, -en.

INFINITIVE MOOD. *Indefinite Tense.*

<i>to be.</i>	<i>to be.</i>	<i>to be, or to be made.</i>
Ƴeran ^a	beon	peorþan.
<i>about to be.</i>	<i>about to be.</i>	<i>about to be, &c.</i>
Ƴeranne ^b	beonne	peorþanne.
^a Ƴeran, and in Dano-Saxon pora, porra, poran, pere, rie.		^b Ƴoranne.

PARTICIPLES. *Imperfect.*

<i>being.</i>	<i>being.</i>	<i>being, being made or done.</i>
Ƴerende.	beonde.	peorþende.

PARTICIPLE *Perfect.*

<i>been.</i>		<i>been, made or done.</i>
Ƴeren, ƳeƳeren.	——	Ƴorðen, ƳeƳorðen.

87. Possession is denoted by HÆBBAN or HABBAN
to have.

<i>Infin.</i>	<i>Indef.</i>	<i>Perf.</i>	<i>Perf. Particip.</i>
Habban <i>to have,</i>	hæbbe <i>have,</i>	hæƳod <i>had,</i>	hæƳed <i>had.</i>

INDICATIVE MOOD.

SUBJUNCTIVE MOOD.

	<i>Indef. *-have.</i>	<i>Perf.-had.</i>	<i>Indef.-if, have.</i>	<i>Perf.-if, had.</i>
SIN.	Ic hæbbe ^a	hæƿod ^d	hæbbe	hæƿod ^h
	Ðu hæbbeƿ ^b	hæƿodeƿ ^c	hæbbe	hæƿod
	He. &c. hebbað ^c	hæƿod ^e	hæbbe ^g	hæƿod.
PLU.	ƿe hæbbað ^c	hæƿdon ^f	hæbbon	hæƿdon
	Ge hæbbað ^c	hæƿdon ^f	hæbbon	hæƿdon
	H1 &c. hæbbað ^c	hæƿdon ^f	hæbbon.	hæƿdon.

^a habbe, haƳa, haue.

^b hæƳaƳ, hæƳƳ, hæƳƳ.

^c habbað, haƳað, hæƳð, haueð,
haƳað; and in Norm.-Sax. ha-
ren, and haufen.

^d hæƳde (contracted from hæ-
Ƴode), heƳt.

^e heƳt, hæƳde.

^f hæƳdon, hæddon.

^g hehð.

^h hæƳde.

* This tense is used with a perfect participle to express what is
called in Latin the Preterperfect tense : as, Ic hæbbe ƳeƳet, posui,

IMPERATIVE MOOD.

SING. *Maþa þu have thou.*PLUR. *Habbað^a ge have ye.*^a habbaþe.

INFINITIVE MOOD.

*hæbban^b to have**hæbbenne about to have.*^b habban.

PARTICIPLES.

*Imperfect.**Hæbbende having.**Perfect.**Hæfed, hæfd had.*

88. Liberty is expressed by the verb *Maþan to be able*; Futurity and Duty are expressed by *Scealan, ꝛcýlan to owe*; Volition and Futurity by *Þýllan, pýllan to will or wish*.

The principal parts of these verbs are

*Infin.**Maþan to be able**Scealan to owe**Þýllan to wish**Indef.**mæg may**ꝛceal shall**pýlle will**Perfect.**míht might.**ꝛceold should.**polð, polde would.*INDICATIVE MOOD. *Indefinite Tense.**may, can, am' able.*SING. *Ic mæg**Ðu mægeþ^a**Hē &c. mæg.*PLUR. *Þe maþon^b**Ge maþon^b**Hī maþon^b.**shall.**ꝛceal^c**ꝛcealt**ꝛceal^c.**ꝛceolon^d**ꝛceolon^d.**ꝛceolon^d.**will.**pýlle^e**pýlt^f**pýlle^g.**pillon^h**pillon^h**pillon^h.*^a míht, meaht, mage.^b maþon, -an, -en, -un; mægen.^c ꝛcýle.^d ꝛceolon, -an, ꝛchullen, ꝛculon, ꝛcýlon.^e pile.^f pilt, pille, pýlle, pýle.^g pile, pille.^h pýllað, pillen, -an, pille, pýlle, pýlen.

I have set, or placed; *Ic haue geheopð, audiui, I have heard.* *Ic hæbbe* is a verb of the first person singular, and *geþet* a perfect participle. In the same manner, *Ic ꝛceal færcan, I shall fast*; *Ic ꝛceal* is a verb of the indicative mood, indefinite tense, and *færcan* is evidently in the infinitive mood.

The other moods and tenses of the preceding verbs are inflected like *Bæpnan*: but we sometimes find *mih̃te* and *meah̃te* for *mih̃t*, *he might* or *could*; *ŕceolde* and *ŕceole* for *ŕceolb*, *he should*.

89. The defective verbs *Mot can*, or *be able*, and *Mort must* or *ought*, are thus conjugated:

may, can, or am able.

SING.	PLUR.	SING.	PLUR.
Ic mot	moton ^b	moŕt ^c	moŕton
Đu motert	moton ^b	moŕtert	moŕton
He mot ^a	moton ^b	moŕt ^c	moŕton

^a mote.

^b moten.

^c moŕte

IMPERSONAL VERBS.

90. Many verbs are only used in the third person singular; and are therefore called impersonal. In other respects they are like regular verbs. *Đit ƿinð*, or *hit ƿýnde*, or *ƿinde h̃ȝt*, *it rains*; *hit ƿunƿode* *it thundered*.

Some of these are used as personal with a pronoun of the accusative case: as, *Me ƿincð*, *me ƿýncð*, *me ƿinceð*, *mihi videtur*, *it seems to me*, or *I think*; *Me ƿelfum ƿuhte*, (Boet. p. 94, l. 16,) *mihi ipsi visum est*, *it appeared to me*, or *I thought*.

91. *Man*, with the verb, is often rendered impersonally, as the old French word *homme*, or the modern *on*, and the English *one* and *they*. For example; *Man mih̃te geŕeon* *one might see*. Chron. An. 1011; *Man bƿohte*. Matt. xiv. 11, French *On a apporté*, *they brought*. See Lye's *Dictionary*, sub voce *Man*, for more examples.

A LIST OF IRREGULAR VERBS.

92. The following are the principal irregular verbs, with their chief variations.

Acpencan, *to extinguish*; acpent, acpanc, acpinen, *quenched*.

Adneozan, *to suffer*; adneaz, *he suffered*; adnuzon, *we, ye, they suffered*.

Æt-hpnan, *to touch*; æt-hpan, *he touched*.

Azan, *to own or possess*; aze, *thou hast*; ah, *he has*; azun, azan, *we, ye, they have*; aht, -e, *he had*; ahton, *we, ye, they had or possessed*.

Ahaſan, *to lift up*; ahoſ, *he hath lifted up*.

Ahneoran, *to rush*; aneor, ahpur, *he rushed*; ahpuron, *they rushed*.

Anan, *to give*; an, *I give*; unne, *I give, or thou givest*; unnon, *we, ye, they give*; upe, uppe, udde, *I or he gave*.

Apiran, *to arise*; apaſ, *he arose*; apuron, *we, ye, they arose*; apuren, *arisen*.

Aſpanan, *to allure*; aſpon, *he allured*; aſpanen, aſponnen, *allured*.

Aþpean, *to wash*; aþpoh, *he washed*.

Aþneon, *to reveal*; aþneah, *he revealed*.

Bacan, *to bake*; boc, *I baked*. See ETYM. 76.

Beatan, *to beat*; beot, *he beat*.

Beſpnan, *to ask*; beſpan, -pune, *he asked*.

Belzan, *to be angry*; bealz, -lh, *he was angry*.

Belucan, Belycan, *to lock up*; belycð, *he locks up*; beleac, *he locked up*; belucon, or belocen, *we, ye, they locked up*.

Beodan, *to bid*; bead, bude, *he bade*.

Beon, *to be*. See ETYM. 86.

Beorzan, *to beware*; beoph, *he took care*.

Bepæcan, *to deceive*; bepæht, *he deceived*; bepæht-ert, *thou deceivedst*. Likewise Pæcan.

Bepitan, *to preside over*; bepırte, *he presided over*.

Bidan, *to abide*; bað, *he abode*; biðen, *abode*. See ETYM. 78.

Biddan, *to pray*; biȝt, *thou prayest*; biȝ, *he prays*; bað, bæð, *he prayed*.

Biȝean, Buȝan, *to bow*; beah, biȝde, *he bowed*; beȝð, beȝeð, *bowed*. So Abuȝan, Lebuȝan.

Bindan, *to bind*; bañð, *he bound*; bunðen, *bound*.

Breacan, *to break*; bræc, *he broke*; brocen, *broken*. See ETYM. 77.

Briȝgan, *to bring*; broht, brohte, *he brought*.

Brucañ, *to enjoy*; breac, bræc, *he enjoyed*.

Buȝan. See Biȝean.

Bȝcȝean, *to buy*; bohte, *he bought*. So Bebiȝcȝean, *to sell*.

Leorañ, *to choose*; ceap, *he chose*.

Enapan, *to know*; cneop, *he knew*; cnapen, *known*.

Eoman, Luman, Epiman, *to come*; com, cum, *he came*; comon, cumon, -un, *they came*.

Erapan, *to crow*; cneop, *he crew*; cnapen, *crowed*. See ETYM. 76.

Luman. See Eoman.

Eunnañ, *to know*; can, *I know*; canȝt, cunne, *thou knowest*; cunnon, *we, ye, they know*; cupe, *he knew*.

Erapæañ, *to say*; cpepe, *I say*; cpiȝt, *thou sayest*; cpið, *he says*; cpæð, cpæpe, *he said*; cpæpon, *we, ye, they said*; cpædon, *said*.

Eȝpañ, *to tell*; cȝdde, cȝpde, *he told*.

Deappañ, Dȝppañ, *to dare*; deap, deape, *I dare*; durre, *thou darest*; durpon, *we, ye, they dare*; dorȝte, *he durst*.

Dełpañ, *to dig*; dealȝ, dulȝ, dielȝ, delȝ, dalȝ, *he dug*; dolpen, dulpen, *digged*. See ETYM. 77.

Don, *to do or make*; do, *I do*; deȝt, dȝȝt, *thou dost*; deð, dȝð, *he doth*; doð, *we, ye, they do*; dið, diðe, dȝðe, *he did or hath done*; dȝðen, *we, ye, they did*; do, don, *he may do, they may do*.

Dneccañ, *to vex or grieve*; dnoht, -hte, *he vexed*; dnohton, dnehton, *we, ye, they vexed*.

Dripan, *to drive*; driap, *he drove*; dripen, *driven*. See ETYM. 78.

Dyrpan, *to dare*; doryte, duryte, *he dared*.

Eblæcan, *to repeat*; eblæhte, *he repeated*; eblæht, edleht, *repeated*.

Emplatian, *to look around*; emplat, *he looked around*.

Etan, *to eat*; æt, *ate*; eten, *eaten*.

Fapan, *to go*; for, fepde, *he went*; foron, fepdon, *we, ye, they went*; fapen, *gone*. See ETYM. 76.

Fealan, *to fall*; feoll, *he fell*.

Fengan, *to take*; feng, for, *he took*; fengon, *we, ye, they took*. So fon and berangan, *to take*.

Feohtan, *to fight*; feahte, fuhte, *he fought*; fuhton, *we, ye, they fought*.

Findan, *to find*; finrt, *thou findest*; fand, fund, -de, *he found*; fundon, *we, ye, they found*.

Fleon, *to fly*; fleoð, *we, ye, they fly*; fleh, fleah, fleoh, *fly, or he flew*.

Fon, *to take*; fehrt, *thou takest*; for, *he took*.

Fonleoran, *to lose*; fonlȳrt, *he loses*; fonlear, *I or he lost*.

Fretan, *to fret*; fræc, *fretted*; fretan, *fretted*. See ETYM. 77.

Gan, or Gangan, *to go*; ga, gange, *I go*; gæð, *he goes*; gað, gæð, *we, ye, they go*; eode, geode, *I or he went*; eodan, *we, ye, they went*; ga, go thou; ga, gað, *go ye*.

Gebuzan, *to bow*; gebýgð, *he bows*; gebeah, *he bowed*; gebuzon, *we, ye, they bowed*; gebogen, *bowed*. See Bizean.

Gelæccan, *to seize*; gelæhte, *he seized*; gelæhton, -ahon, *we, ye, they seized*; gelæhte, *seized*.

Gemetan, *to find*; gemette, *he found*.

Gemunan, *to remember*; gemune, gemunde, *I or it is remembered*; gemunon, -ndon, *we, ye, they are remembered*; gemunen, *remembered*.

Geotan, *to pour out*; gute, geote, geat, get, *he poured out*; gutan, -ton, *we, ye, they poured out*.

Geſean, Geſeon, *to see*; geſihrt, *thou seest*; geſihð,

he sees; *geſeah, I saw*; *geſape, -æge, thou sawest*; *geſap, -eah, -eh, -eaz, -az, he saw*; *geſapon, -an, they saw*; *geſeoð -ſih, see thou*; *geſeoð, see ye*; *geſæne, -ene, -ýne, -ine, geſapen, -ægen, -eozen, -eopen, -epen, seen.*

Geſpinzan, to whip; *geſpanz, he whipped*; *geſpunzen, whipped.*

Getan, to get; *geate, I get*; *geot, geotte, geate, he got*; *geoton, we, ye, they got.*

Geſæccan, Geſeacan, Geſæcean, to afflict; *geſeahhte, geſæhte, he afflicted.*

Geſeoþþan, the same as ſeoþþan: which see.

Giſan, to give; *geaf, gæf, or gaf, I or he gave*; *giſen, given.*

Griſan, to dig; *griof, he dug*; *griafen, digged.* See ETYM. 76.

Grindan, to grind; *griand, -und, he ground*; *grindon, we, ye, they ground.*

Habban, Hæbban, to have. See ETYM. 87.

Hangan, to hang; *hoh, I hung*; *henz, hoh, hehð, he hung*; *hengen, we, ye, they hung*; *hoh, hang thou*; *hoð, hang ye*; *hangen, hung.*

Healdan, to hold; *heold, I or he held*; *healden, holden.*

Hebban, Heaſan, to heave; *hefð, he heaveth*; *hoſ, hope, I or he heaved*; *haſen, heſen, heaſen, heaved.*

Helpan, to help; *healp, hulpe, he helped*; *holpen, helped.*

Hlihan, to laugh; *hloge, thou laughedst*; *hloh, he laughed*; *hlogun, -on, we, ye, they laughed.*

Hniſan, to bow the head; *hnaſ, -ah, he bowed the head*; *Hon, Hengan.* See Hangan.

Hſeoþþan, to turn; *hſeoþþot, thou turnest*; *hſurpe, he turned*; *hſurpon, we, ye, they turned.* So *ahſeoþþan.*

Ican, Iecan, to eke, or enlarge; *icte, ihte, I or he enlarged*; *icton, we, ye, they enlarged*; *iht, (auctus,) enlarged.*

Līpan, *to sail*; lað, *he sailed*; līpan, leoþan, *we, ye, they sailed*.

Lixon, *to shine*; lixte, *he shone*; lixton, lixte, *we, ye, they shone*; and perhaps lixdon, and lixodon.

Magan, *to be able*. See ETYM. 88.

Metan, *to meet, or paint*; mæt, *painted*; meten *painted*. See ETYM. 77.

Mort, *I must*. See ETYM. 89.

Mot, *I may, can*. See ETYM. 89.

Niman, *to take*; nimð, *he takes*; nom, nam, *he took*; numen, *taken*. See ETYM. 78.

Oþþriccan, *to oppress*; oþþrecð, -ȝcð, *he oppresseseth*; oþþrit, -þrihte, *he oppressed*; oþþrihton, *we, ye, they oppressed*.

Onȝetan, Onȝeatan, -ȝeoton, *to understand*. See Ȝetan, and Onȝitan.

Onȝinnan, *to begin*; onȝan, -un, *I or he began*; onȝunne, *thou begannest*; onȝunnon, -un, *we, ye, they began*; onȝunnen, *begun*.

Onȝitan, *to understand*; onȝeat, *he understood*; onȝatun, *they understood*; onȝiten, *understood*.

Pæcan, *to deceive, to lie*; pæhte, *he deceived*.

Plætan, *to smite*; plat, *he smote*.

Plihtan, *to plight*; plihhte, plat, *he gave his word*.

Reccan, *to reckon an account*; pehteȝt, *thou reckonedst*; pohte, pehte, peahhte, *he reckoned*; pohton, *they reckoned*; peht reckoned.

Ridan, *to ride*; rit, rideð, *he rides*; rað, *he rode*.

Sacan, -cian, *to strive*; roc, *he strove*.

Sahtlan, -lian, *to reconcile*; ræht, *reconciled*.

Sapan, *to sow*; rape, ȝeop, *I sowed*; ȝep, ȝeop, *he sowed*; rapen, *sowed, sown*.

Scealan, *to owe*. See ETYM. 88.

Sceotan, *to shoot*; ȝceat, *shot*; ȝcoten, *skot*.

Scinan, *to shine*; ȝcean, *he shone*.

Scippan, *to create*; ȝceop, *he created*; ȝceapen, *created*.

Secan, *to seek*; recð, *he seeks*; rece, *we, ye, they seek*; rohte, *he sought*; rohton, *they sought*.

Sæcȝan, Sæȝȝan, Sæȝan, *to say*; ȝeȝȝt, *thou sayest*; ȝæcȝde, ȝæde, *he said*. Perhaps from ȝæcȝode: also ȝiðȝecȝan, ȝiðȝazan, *to contradict*.

Seon, *to see*. See Lereon.

Settan, *to place*; ȝette, ȝet, *he placed*; ȝeted, *placed*.

Sizan, *to fall, to fall down*; ȝaz, ȝah, *he fell*.

Singan, *to sing*; ȝonȝ, ȝanc, *I sang*; ȝanȝ, *he sang*; ȝunȝen, *sung*. See ETYM. 78.

Sittan, *to sit*; ȝæt, *he sat*.

Slazan, Slæan, *to slay*; ȝlea, *I slay*; ȝloh, *I or he slew*. Perhaps ȝlog, ȝ being turned into h.

Slitan, *to slit*; ȝlat, *he slit*.

Spinnan, *to spin*; ȝpan, *he spun*; ȝpunnen, *spun*. See ETYM. 78.

Spipan, *to spew*; ȝpap, *I or he spewed*.

Standan, *to stand*; ȝtȝnȝt, *thou standest*; ȝtent, *he stands*; ȝtod, *I or he stood*; ȝtanden, *stood*. See ETYM. 76.

Stizan, *to climb*; ȝtag, ȝtah, ȝtih, *he climbed*.

Streccan, *to stretch*; ȝtȝehte, *he stretched*; ȝtȝeh-ton, *they stretched*.

Spealtan, Spȝltan, *to die*; ȝpelte, *I die*; ȝpealt, ȝpeolt, *he died*.

Speȝian, -ȝan, -ȝizan, *to swear*; ȝpon, *I or he swore*.

Spizan, Spuȝon, *to be silent*; ȝȝiȝode, *I was silent*; ȝȝiȝode, ȝuȝode, ȝuȝ, *he was silent*; ȝuȝon, *they were silent*.

Tæcan, *to teach*; tæhte, *he taught*; tæc, *teach*.

Teon, Teogan, *to draw or accuse*; teo, *I draw*; teohȝ, tȝhȝ, *he draws*; teh, tuȝe, *he drew*; teo, teoh, *draw thou*.

Tepan, *to tear*; tæp, *tore*; toȝen, *torn*. See ETYM. 77.

ȝean, -on, *to profit*; ȝeah, ȝaz, ȝah, *he profited*.

ȝearȝan, *to behove*; ȝearȝ, *I have need*; ȝearȝt, ȝuȝȝe, *thou hast need*; ȝoȝȝte, *he has need*; ȝuȝȝon, *we, ye, they have need*.

ȝencan, -ean, *to think*; ȝoht, ȝohte, *he thought*; So ȝeȝencan.

Ðpean, *to wash*; þpea, *I wash*; þpyhrt, *thou wastest*;
þpehð, *he washes*; þpoh, *I or he washed*.

Týþian, -igean, *to give*; týþde, tíþode, týðde, *he gave*.

Unnan, *to give*; uþþe, uðde, *he gave*.

ƿacian, *to wake*; ƿacode, *I or he waked*; ƿeaht, *wakened*.

ƿacran, *to wash*; ƿeoct, ƿeohr, *he washed*; ƿoxon, *we, ye, they washed*.

ƿedan, *to be mad*; ƿet, *he is mad*; ƿedde, *he was mad*.

ƿeopþan, *to be*. See ETYM. 86.

ƿeƿan, *to be*. See ETYM. 86.

ƿindan, *to wind*; ƿint, *he winds*; ƿand, ƿond, *he wound*;
ƿunden, *wound*.

ƿipcan, ƿeopcan, ƿorcan, *to work, to build*; ƿophte, *he worked, built*; ƿophte, *worked*.

ƿitan, *to know*; ƿat, *I know, he knows*; or *I or he knew*; ƿaƿt, *thou knowest or knewest*; ƿiten, *known*.

ƿneƿan, *to accuse*; ƿnehte, -gde, *he accused*.

ƿneon, ƿnyon, *to cover*; ƿnoh, ƿneah, *he covered*.

ƿýllan, *to will or wish*. See ETYM. 88.

Ynnan, Aƿnian, Aƿnan, *to run*; aƿn, un, *he ran*;
unnon, *they ran*.

CHAPTER VI.

THE ADVERB, PREPOSITION, CONJUNCTION AND INTERJECTION.

93. An Adverb is a part of speech, joined to verbs, adjectives, or other adverbs, to denote some quality or circumstance respecting them: as, ƿirelice ic ƿpnece, *I speak wisely*; Ði ƿæpon to lange, *they were too long*.

Many adverbs admit of comparison, especially those which end in -e or -lice. The comparative is formed by changing the last vowel into -op, and the superlative into -ort: as, Rihtlice, *justly*; Rihtlicop, *more justly*; Rihtlicort, *most justly*.

94. A Preposition connects words with one another, and shows the relation between them : as, *Lufa Dpýhten þinne God on ealpe þinne heoptan, Love the Lord thy God in all thine heart.* Matt. xxii. 37.

95. Conjunctions connect words and sentences together : as, *De stent 7 sprecð, He stands and speaks.* Ælf. Gr. *Sapl 7 licchoma pýpcað anne mon, The soul and body make one man.* Boet. 85. 9.

96. An Interjection expresses any sudden emotion of the mind : as, *Ƴa 1r me, Woe is me!* *Eala broþer Ecgbýrht. eala hpæt dýðerƳ þu; O brother Egbert! O what didst thou!*—Bede.

CHAPTER VII.

THE FORMATION OF WORDS.

1. A knowledge of things is conveyed to the mind through the medium of the five senses, but chiefly by the sight. An idea, or image of a visible object is formed in the mind by means of the eye ; and the word, which, when written or spoken, conveys this image to the mind, is called a NOUN. It is most probable that the general outline, or form of an object, would be impressed on the mind before any particular *part* or *action* of the object. Nouns, therefore, appear to be the primitive words in language. Those nouns pronounced by a single impulse of the voice, and therefore called monosyllables, were first formed.

Ac an oak. Ƴep a man. Mod the mind.

Compound nouns were formed from these primitive words, and consist of two or more independent and significant words ; as,

<i>Ac, an oak,</i>	<i>corn, a corn,</i>	{ <i>Accorn, a corn of the oak,</i> <i>an acorn.</i>
<i>Ƴep, a man,</i>	<i>heopd, an herd,</i>	<i>Ƴepheopd, an herdsman.</i>
<i>Mod, the mind,</i>	<i>here, heat,</i>	<i>Modhere, heat of mind, anger.</i>
<i>Ƴin, wine,</i>	<i>treop, tree,</i>	<i>Ƴintreop, a vine.</i>
<i>Æ, water, æf or æf,</i>	<i>land, land,</i>	{ <i>Æyland, a water's land, or</i> <i>land of water, an island.</i>
<i>water's or of water,</i>		

Other compound nouns are formed by terminating syllables ; as,

Lýne, a king,	-dom, judgment, right,	{ Lýnedom, a king's right, a kingdom.
Birceop, a bishop,	-ric, dominion,	Birceopric, bishopric.
Lild, a child,	-hade, office, state,	Lildhade, childhood.
Pweort, a priest,	-rycpe, a shire, share,	Pweortrycpe, a parish.
Deop, a dear,	-ling, a diminutive,	{ Deopling, a darling, or little dear.
Feoþm, food,	-en, a man,	{ Feoþmen, a food-man, or a man who farms.
Sang, a song,	-wite, a woman,	{ Sangwite, a song wo- man, a songstress.

2. Verbs appear to be derived from Nouns. Every *Noun*, or thing which has an existence, must have either *an action*, or *a state of being*, and the word which expresses that *action*, or *state of being*, is denominated a **VERB**. After the general outline of an object was formed in the mind, the attention would be fixed upon its *action*, or *state of being*; and therefore *Verbs* were formed subsequently to *Nouns*. This reasoning is corroborated by the structure of several languages.

Verbs are often nouns applied in a verbal sense without any alteration of form. This often happens in Hebrew ; as,

דב dēb, a bear, דב dēb, he acts as a bear, he murmurs, or grumbles.
נר nēr, a river, נר nēr, it acts as a river, or flows.

And in modern English ; as, *a fear, to fear ; a sleep, to sleep ; a dream, to dream*. In Anglo-Saxon a few verbs are found in this primitive state.

Μæg, power,	Μæg, may.
Μot, an assembly,	Μot, to be able, to assemble.
Teon, an accusation,	Teon, to accuse.

That verbs are derived from nouns, admits of ample proof from most ancient languages : as, in Hebrew,

אר ar, a river,	{ אר arēr, it acts as a river, it flows, flows away, or destroys.
אפ āp, heat, anger,	אפ āpē, it acts as heat, it bakes.

Genuine adjectives are formed by adding to nouns and verbs the terminating syllables -an, -en, -ed, -end, -ig, -isc : these are probably derived from *An* and *Ican*, *to give, to add, to join* ; as,

<i>Ærc, an ash,</i>	<i>-en, add,</i>	{ <i>Ærcen, ash, add something, as,</i> <i>ærcen treop, an ash-tree.</i>
<i>Gold, gold,</i>	<i>-en, add,</i>	
<i>Linn, flax,</i>	<i>-en, add,</i>	<i>Golden, golden.</i>
<i>Bloð, blood,</i>	<i>-ig, join,</i>	<i>Linnen, flaxen.</i>
<i>Wit, wisdom,</i>	<i>-ig, join,</i>	<i>Blodig, bloody.</i>
<i>Druncan, to drink,</i>	<i>-end, join,</i>	<i>Witig, wise, witty.</i>
		<i>Drunccnd, drinking.</i>

Adjectives are formed from nouns and verbs by the addition of other syllables ; as,

<i>per, a man,</i>	<i>-lic, like,</i>	<i>perlic, man-like, manly.</i>
<i>Lufe, love,</i>	<i>-lic, like,</i>	<i>Luflic, love-like, amiable.</i>
<i>Lufe, love,</i>	<i>-tyme, teem,</i>	<i>Lufetyme, pleasant.</i>
<i>Lufiend, loving,</i>	<i>-lic, like,</i>	<i>Lufiendlic, amiable.</i>
<i>Pyne, pleasure,</i>	<i>-sum, some, part,</i>	<i>Pyneum, some pleasure, joyful.</i>
<i>Pyrcan, to work,</i>	<i>-sum, some,</i>	<i>Pyrcum, laborious.</i>
<i>Tung, tongue,</i>	<i>-full, plenty,</i>	<i>Tungfull, loquacious.</i>
<i>percm, fruit,</i>	<i>-bær, producing,</i>	<i>percmbær, fruitful.</i>
<i>God, God,</i>	<i>-cund, born,</i>	<i>Godcund, Divine.</i>
<i>Æ, a law,</i>	<i>-fæst, fast, fixed,</i>	<i>Æfæst, fixed in the law, pious.</i>
<i>Fæder, father,</i>	<i>-leas, lost, less,</i>	<i>Fæderleas, fatherless.</i>
<i>Efen, even, equal,</i>	<i>-ece, eternal,</i>	<i>Efenece, co-eternal.</i>

The Comparative terminations -op, -ap, -ep, and, by transposition, -pe, are from *Ap* or *per*, *before*, in regard to *time*, and then to *quality* ; and the Superlative -art, -æst, -ort, &c., are from *Art*, *perst*, *first* ; as,

<i>A, time,</i>	<i>Ap, æp, before time, before,</i>	{ <i>Art, æst, first time,</i> <i>foremost.</i>
<i>wis, wise,</i>	<i>Wis-æp, before in wisdom, wiser,</i>	
		{ <i>Wis-æst, first in wis-</i> <i>dom, wisest.</i>

Those adjectives, which are now considered irregular in modern English, were once formed by the preceding rule ; as,

<i>Bet, good,</i>	<i>Bet-ere, better,</i>	<i>Bet-est, best.</i>
<i>po, bad,</i>	<i>poep-er, pypp, worse,</i>	<i>poep-est, pypp-est, worst.</i>
<i>Ma, much,</i>	<i>Mæ-pe, more,</i>	<i>Mæ-est, most.</i>

4. Pronouns are thought to be formed from the fragments of verbs and nouns.

The pronouns *De*, *heo*, *hit*, *þe*, and *re*, may perhaps have their origin from the verb

Datan, *hætan*, *to call, to say*; *he*, *heo*, *called, said, he*;
hýt, *i. e. hæ-ed, hæ-et, hæ-t, hit, said, it.*

Dean, *to grow forth, say*; *þa*, *þe*, *þeo*, *þý*, *said, who, the*; *þa-ed, þæt, said, that.*

Sægan, *to say*; *re*, *reo*, *said, the.*

5. Adverbs are formed by constantly using nouns in certain cases, or from verbs; as,

Hpilum, *awhile, now*, the dative case of *hpile*, *a moment, time.*

Danceſ, *freely, gratis*; the genitive case of *þanc*, *a thank, favour.*

Let, *yet*, the imperative of *ȝetan*, *to get.*

Lang, *long*, from *langan*, *to prolong.*

6. Prepositions and Conjunctions are generally formed from verbs; as,

Lemang, *among*, from *ȝemenȝan*, *to mix.*

Þiþuton, *without*, from *þiþutan*, *peoþan*, *to be out.*

Eac, *also, and*, from *eacan*, *to add.*

Liſ, *if*, from *ȝiſan*, *to give.*

The following inseparable prepositions are much used in the formation of Saxon words.

And, in composition, signifies *to* or *back*: as, *And-ſtandan*, *to stand back, or resist.*

Eð, *again, back again*: as, *Eð-cenning*, *regeneration.*

Eſen, *equal, just, alike*: as, *Eſen-ealð*, *coeval.*

Eſt, *again, back again*: as, *Eſt-aȝȝan*, *to restore.*

Em, *about*: as, *Em-don*, *to compass about.*

Fop, *by, for, from, &c.*: as, *Fop-bæpan*, *to restrain.*

Fope, *before*: as, *Fope-bæpan*, *to carry before.*

Miſ, *an error, &c.*: as, *Miſ-don*, *to be done badly.*

Oſ, *in, from, im*: as, *Oſ-ȝylde*, *without price.*

Oð, *off, from*: as, *Oþ-bæpſtan*, *to break off.*

Un, *in, not, un* : as, Un-cuð, *unknown, uncouth*.

ƿiþer, *against* : as, ƿiþer-ƿecgan, *to speak against*.

An acquaintance with the composition of words will greatly facilitate the acquisition of a language; for, by combining one radical term with prepositions and other parts of speech, many words are formed which retain the signification of their simple parts. The recollection of the radical words will be sufficient to bring to the mind the numerous derivatives, and will most deeply impress on the memory the precise signification of many words, which otherwise could be scarcely ascertained. Thus ƿtandan, *to stand*, compounded with the preposition agen or onȝean, becomes Aȝen-ƿtandan, *to stand against, or to oppose*; And-ƿtandan, *to stand back, or resist*; Of-ƿtandan, *to stand off, or to tarry behind*; Under-ƿtandan, *to stand under, or to bear* : applied to the mind, *to know, or to UNDERSTAND*; ƿiþ-ƿtandan, *to WITH-STAND, or to oppose*.

The Anglo-Saxons, like other Gothic nations, were remarkable for combining several short significant words to express any complex idea. Instead of adopting technical terms from other languages, it was their usual practice to translate them by a simple combination of the radical words, taken from their own nervous language. Hence, for the word Grammar, the Saxons used the expressive term Boccƿæft, *book-craft*, composed of boc, *a book*, and ƿæft, *craft*. Tungolcƿæftig, *star-crafty, or an astronomer*, which word we have adopted from the Greek αστρον, *a star*, and νομος, *a law, rule*. ƿin-beƿia, *a wine-berry, a grape, &c.* Their own words were formed in the same manner : thus Staþolcƿæftan, *to confirm or fix firmly*, is composed of ƿtaþol, *a foundation, ƿæft, fast, and an, to give*.

PART III.

S Y N T A X.

CHAPTER I. THE CONSTRUCTION OF SENTENCES.

1. SYNTAX (from *συνταξις*, *composition*) teaches the composition, order, agreement, and government of words in a sentence.

2. A sentence, expressing a perfect thought, is distinguished at the end by a full stop, marked thus (: or ⁊).

3. A simple sentence has in it but one nominative case and one finite verb, either expressed or understood ; as,
ƿilnigað men anpealder : *Men desire power.*

Hie ƿoldon habban hliƿan : *They might have fame.*

4. A compound sentence consists of two or more simple sentences connected by *relatives* or *conjunctions* ; as,
ƿilnigað men anpealder Ðe hie ƿoldon habban hliƿan :
Men desire power, that they might have fame. Boet. 38.4.

5. Instead of our comma, semicolon, and colon, the Anglo-Saxons only used one point, thus (.) which merely denoted the sense to be imperfect.

6. The Anglo-Saxon, having inflected terminations, is in some measure a transpositive language ; but it by no means admits of such liberty in placing the words in a sentence as in Latin and Greek.

The following remarks on the collocation of words may be of use to the young student.

The nominative case is usually placed before the verb.

The participle is sometimes found at a distance from the neuter verb, and often at the close of the sentence.

Negatives, adverbs, &c., are for the most part placed before the verb.

The verb often follows the accusative, as well as the nominative case ; the verb will, therefore, often be the

last word in a Saxon as well as in a German or Latin sentence; as, *Bluteppa pella pæteþ hi ðruncon: They drank the water of pure springs.* Boet. 30. 8.

CHAPTER II.

7. Syntax consists of two parts:

1. CONCORD.

2. GOVERNMENT.

8. Concord is the agreement of one word with another, in case, gender, number, or person.

9. Government is when one word requires another to be in a particular case or mood.

THE CONCORDS.

10. There are three concords.

THE FIRST CONCORD.

11. The first concord is between the nominative case and the verb.

The verb must be of the same number and person as the nominative case; as, *Se wiðdom geðeð hiſ lufienðar wið: Wisdom maketh his lovers wise.* Boet. 60. 10.

12. A noun of multitude may have a verb of the singular or plural number; as, *Eall þæt folc aſaſ 7 ſtoðon: All the people (surgebat) arose and (stabant) stood.* Exod. xxxiii. 8.

13. Two or more nominative cases singular will have a verb plural; as, *Ic 7 Fæðeſ 7 ſýnt an: I and the Father are one.* John x. 30.

THE SECOND CONCORD.

14. The second concord is between the substantive and the adjective.

The adjective or participle is always of the same number, case, and gender as the noun. *Ða riht æþelo bið on þam mode: The right nobility is in the mind.* Boet. 67. 22.

THE THIRD CONCORD.

15. The third concord is between the relative and the antecedent.

The relative agrees with its antecedent in gender, number, and person. Its case depends upon some other word in the sentence. Ne pȳnceað æfter þam mete þe forpȳrð: *Labour not after the meat which perisheth.* John vi. 27.

16. Se, reo, þe, þeo, þat, are often used as relatives; as, Ænear re, *Æneas who*: and Sum wif reo hæfde, *a certain woman who had.* Luke xiii. 11.

17. Ðe, together with an article or pronoun, sometimes stands for *who*; as, Se man re þe, *the man who*: Ic eom Gabriel, ic þe stānde, *I am Gabriel, who stand.* Luke i. 19.

18. Ðe, like the English word *the*, is set before nouns in all cases; as, Ðu mæg þe læce hēlan þe pund, *how can the physician heal the wound.* Bede.

CHAPTER III. OF GOVERNMENT.

Government of Nouns.

19. One substantive governs another, signifying a different thing, in the genitive case; as, Ðýr ýr Iudea cýning: *This is king of the Jews.* Luke xxiii. 38.

20. But nouns signifying the same thing are put in the same case; as, Ælfræd Kuning wæs pealhƿitod ðýrre bec: *King Alfred was translator of this book.* Boet. Præf. xi.

21. A noun signifying *praise* or *blame* is put in the genitive case; as, Ðýr folc is heafder moyer: *This people is of hard mind.* Exod. xxxii. 9.

22. The genitive case is sometimes put alone, the former noun being understood; as, Ðe zereh Iacobum Zebedei: *He saw James the son of Zebedee.* (Sunu, *the son*, is understood.) Matt. iv. 21.

23. Words which express *measure, weight, age, &c.* are put in the genitive case: as, Breoton is eahta hund mila lang: *Britain is eight hundred miles long.* Bede 473. 11.

24. Nouns signifying the *cause* or *manner* of a thing, or the *instrument* by which it is done, are put in the dative case: as, Ði rppæcað nipum tungum: *They spoke with new tongues.* Mark xvi. 17.

25. Nouns signifying *part of time*, or answering the question *when*, are put in the genitive case; but *how long*, in the accusative or dative case: as, Dæȝer ȝ nihtes (die et nocte). *By day and night.* Gen. xxxi. 40. Ði stānde ȝ he ȝ ealne dæȝ idele: *Why stand ye here all day idle?* Matt. xx. 6.

26. Nouns ending in full and lice, and words compounded with efen, efn, or emn, and the noun þearf, *need*, govern a dative case: as, Efen-læcan þam apostolū: *To be like the apostles.* Wanl. Cat. p. 5. 1.

27. A noun with a participle, or two nouns with the word *being* understood between them, governed by no other word in the sentence, are put in the dative case, sometimes called the dative absolute. Gebizedum cneopum: *Knees being bent* (with bended knees). Mark. i. 40.

THE GOVERNMENT OF ADJECTIVES.

28. *Superlatives, partitives, numeral adjectives*, the relative Ðpa, *who*, and *adjectives in the neuter gender without a substantive*, generally govern the genitive case: as, Ðpæt ȝfeles dȳde he: *What evil* (what of evil) *did he?* Mark xv. 14.

29. *Than* after the comparative degree is made by þonne, þænne, and sometimes þe: as, Ȝe rȳnt relpan þonne manega rpeappan: *Ye are better than many sparrows.* Matt. x. 31.

When the words þonne, þænne, or þe, are omitted after a comparative, the following word is put in the genitive or dative case: as, Ȝe rȳnt betepan manegum

ƿƿeanpum: *Ye are better than many sparrows.* Luke xii. 7.

30. Adjectives denoting *plenty, want, likeness, dignity, worth, fulness, care or desire, knowledge, ignorance*, also the substantive *pana want*, have sometimes a dative and sometimes a genitive case after them: as, Se Ðælend ƿær full halgum gaste: *The Saviour was full of the (to the) Holy Ghost.* Luke iv. 1.

31. The interrogative, and the word that answers to it, must be in the same case: as, Ðƿær anlicnȳr ȳr þȳr ƿær Lareƿer: *Whose likeness is this? Cæsar's.* Matt. xxii. 20.

THE GOVERNMENT OF VERBS.

32. The neuter verb, and verbs of *naming*, have the same case after as before them: as, Ða ƿær ȳm con-ful. þæt ƿe Ðenetoħa hatað: *There was a certain consul that we name a Heretoha*.* Boet. 2. 1.

33. Verbs of *trying, following, depriving, of wanting, enjoying, visiting, doing, expecting, listening, recalling, accusing, ceasing, asking, pitying*, *pealdan to govern or command*, &c. and sometimes the *verb neuter*, have after them a genitive case: as, Ne ƿilna þu þiner nehtȳtan huƿer: *Wish not thou thy neighbour's house.* Exod. xx. 17.

34. Verbs of *depriving, giving, and restoring, commanding, obeying, serving, reproving, accusing, forbidding, telling, answering, believing, thanking*, &c. also the words *ƿilian or ƿȳlgean, to follow*, &c. with all verbs put *acquisitively*, govern the dative case: as, Doð ƿel þam þe eop ȳƿl doð: *Do well to those that do evil to you.* Matt. v. 44.

35. Active verbs govern the accusative case: as, Ðȳne mann ic lufge: *I love this man.* Ælf. Gram. 6.

36. Verbs of *asking, teaching, and clothing*, govern the accusative of the person and thing: as, Ðȳne ax-

* From hepe an army, and teon to lead.

odon þ bigypell: *Him they asked that parable.* Mark iv. 10.

37. When two verbs come together, the latter is put in the infinitive mood: as, *Ƴe pillað Ƴereon: We wish to see, or We would see.* Matt. xii. 38.

38. The infinitive mood will have an accusative case before it: as, *Ƴpa Ƴe Ƴereod me habban: As ye see me have.* Luke xxiv. 39.

PREPOSITIONS.

39. Prepositions govern the genitive, dative, or accusative case; as specified in the following alphabetical arrangement:

butan, <i>bout, around,</i>	acc.	Conð, <i>see Bezeond.</i>	
Æfter, <i>after,</i>	dat.	Foh, <i>for,</i>	dat. acc.
Ær, <i>ere, before,</i>	dat.	Fpa, }	
Æt, <i>at,</i>	dat.	Fpan, }	from, by; gen. dat. acc.
Æropan, <i>before,</i>	dat.	Liehend, <i>at hand, near,</i>	dat.
Ægen, <i>-ean, against,</i>	acc.	Leimang, <i>among,</i>	dat. acc.
Amanz, <i>among,</i>	dat.	Leond, <i>see Bezeond.</i>	
Andlang, <i>-ong, along, gen. dat. acc.</i>		Innan, <i>in, into, gen. dat. acc.</i>	
Bætan, <i>see Be-æftan.</i>		Intro, <i>in, into,</i>	dat.
Be, bi, big, <i>by, of, after,</i>	dat.	Wit, <i>with,</i>	gen. dat.
Be-æftan, }		Neah, <i>near,</i>	dat.
bæftan, } <i>behind, after,</i>	dat.	Of, <i>of, from,</i>	gen. dat. acc.
BeƳropan, <i>before,</i>	dat. acc.	Ofeþ, <i>over,</i>	dat. acc.
Bezeond, }		On, <i>into, to,</i>	dat. acc.
bezeondan, } <i>beyond,</i>	acc.	Ondlong, <i>see Andlang.</i>	
eond, }		OnƳropan, <i>before,</i>	dat.
zeond, }		OnƳean, <i>-gen, against,</i>	acc.
Beheonan, <i>on this side,</i>	dat.	Omman, <i>in,</i>	dat.
Bi, }		Onmang, }	
Big, }	<i>see Be.</i>	ongemang, }	among, dat.
BetƳeor, }		On-Ƴpan, }	upon, dat.
betƳux, }		on-uppan, }	
betƳyx, }	<i>betwixt,</i>	Oþ, <i>to, until,</i>	dat. acc.
betƳih, }	<i>between,</i>	Siþpan, <i>-on, after,</i>	acc.
betƳeonan, }	<i>among,</i>	Teh, <i>against,</i>	acc.
betƳman, }		Ðurh, <i>through, by,</i>	acc.
Binnan, <i>-on, within,</i>	dat.	Til, <i>to, until,</i>	dat.
Butan, <i>-on, above,</i>	dat.	To, <i>to, for,</i>	gen. dat. acc.
Butan, <i>-on, without, beside,</i>	dat. acc.	ToƳropan, <i>before,</i>	dat.
Emb, embutan, }		ToƳeane, <i>-uer, against,</i>	dat. acc.
ymb, ymbutan, }	<i>about,</i>	Tomiddeþ, <i>among,</i>	gen. dat.

Toƿearð, <i>toward,</i>	gen. dat.	ƿiþærtan, <i>after,</i>	acc.
Under, <i>under,</i>	dat. acc.	ƿiþƿoran, <i>before,</i>	acc.
Uoƿeoƿ, <i>near,</i>	dat.	ƿiþgeondan, <i>about,</i>	acc.
Up, uppe, } <i>up, upon,</i>	dat. acc.	ƿiþinnan, <i>within,</i>	acc.
uppan,		ƿiþutan, <i>without,</i>	acc.
Utan, <i>-on, without,</i>	gen. dat. acc.	Ymb, ymbutan, <i>see Emb, em-</i>	
ƿið, <i>with, against,</i>	gen. dat. acc.	butan.	

40. Prepositions are sometimes separated from the words which they govern: they are then emphatically placed before the verb in the sentence: as, Ða englar ƿurdon aƿende of þam fægeƿan hiƿe ÐE hi ON ge-ƿceapene ƿæron: (*Instead of on þe.*) *The angels were changed from that beautiful form in which they were created.* Ælf. Hom.

CONJUNCTIONS.

41. Conjunctions join like cases, moods, and tenses: as, Geƿceop God heofenan and eoƿþan: *God created heaven and earth.* Gen. i. 1.

42. Some conjunctions expressing doubt, or contingency, as þeah, *though*, ƿilce, *as if*, þæt, *that*, hpæþeƿ, *whether*, 3if, *if*, ƿam, *whether*, &c. are said to require the subjunctive mood: as, Ðƿæt do ic. þæt ic ece liƿ age: *What shall I do, that I may obtain eternal life?* Mark x. 17.

43. It often happens that these and other conjunctions have a verb following them in the indicative mood: as, Ðƿæþeƿ iƿ eþne to recgeƿne: *Whether is easier to say.* Mark ii. 9.

INTERJECTIONS.

44. Interjections have a nominative or an accusative case after them: as, La þu licceteƿe: *O thou hypocrite!* Matt. vii. 5. Eala licceteƿe: *O hypocrite!* Luke vi. 42.

PART IV.

P R O S O D Y.

THE Northern tongues abound in consonants. The first efforts therefore of a Gothic poet, in endeavouring to reduce his language to harmony, would be the placing of these consonants at such a distance from each other, and so intermixing them with vowels, as from their structure to produce a sort of rhythm. This must be effected by a periodical repetition of emphatic syllables, rendered still more perceptible to the ear by a recurrence of the same letters in these emphatic syllables. Hence the general construction of Anglo-Saxon versification will be understood by attending to a few remarks on three of its most evident properties: namely, 1. *Alliteration*; 2. *Emphasis*; and 3. *Rhythm*.

1. **ALLITERATION** is the beginning of several syllables, in the same or corresponding verse, with the same letter. The Anglo-Saxons were more partial to the recurrence of consonants than vowels, and were usually studious to throw the alliteration on the emphatic syllables. Their most regular alliteration* was thus constituted: In two adjacent and connected lines of verse, there must be three words or syllables which begin with one and the same letter. The third or last alliterative word generally stands the first word in the second line, and the two first alliterative words must be both introduced in the first line. The most important alliterative letter is found in the word placed in the second line: this letter is therefore called the *Chief letter*; according to which the two

* The author is much indebted for these and other remarks to an admirable little work by Professor Rask of Copenhagen, called "*Angelsaksisk Sproglære tilligemed en kort Læsebog*." Stockholm, 1817, 8vo.

other letters, that are called *Assistant letters*, must be arranged in the first line. For example, in *Beowulf*, ii. 27 :

Da wær æfter wyrte *There was after meal-time*
Wop up-a-haren. *A whoop set up.*

Here the three words *wær*, *wyrte*, and *wop* contain the alliterative letters: of these the *w* in *wop* is the *Chief letter*, and the two others are *Assistants*. If the *Chief letter* be a vowel, the *Assistants* must be vowels, but yet they need not be the same : as,

Eotenar and ylfe
And opcnear. *Beowulf*, i. 12.

Here *o* in *opcnear* is the *Chief letter*, and *eo* and *y* are the *Assistants* :—all three quite different.

The alliterative letters must always be found in words which have an emphasis on the syllable which begins with them ; but an unemphatic derivative syllable, *ge-*, *be-*, *a-*, &c., may stand first in the same word, without interrupting the alliteration. In the same two congruent lines there must not be more than *three words* which begin in this manner : but an unemphatic syllable prefixed is not considered as presenting any obstacle ; nor does the *Chief letter* necessarily stand the very first in the second line. It is frequently preceded by one or more particles ; not such, however, as have an emphasis in reading. These prefixes constitute what may be denominated a *Metrical complement*. In short verses, only one *Assistant letter* is occasionally found, especially if the *Chief* be a compound : as, *ŕc*, *ŕt*, *ŕp* : then the *Assistant* also ought to be a compound, which would be productive of a harsh sound, and would be difficult to effect in three words so contiguous to each other.

It will be necessary to remark, that it was only the most cultivated and laboured poetry which had the alliteration thus regularly constituted. In general our ancestors appear to have been satisfied, if their verse had

rhythm enough to be sung, and such alliteration as would at once strike the ear.

2. EMPHASIS is a perceptible stress of the voice laid upon a syllable or word; it is, therefore, properly divided into syllabic emphasis, generally, but improperly, termed *accent*; and *verbal* or *sentential emphasis*, commonly denominated merely *emphasis*.

Syllabic emphasis, which in Saxon and all the modern languages of Gothic origin holds the place of the Roman and Greek quantity, is the superior energy with which at least one syllable of a word is enunciated: as the first in *godnÿrre* (*goodness*), and the last in *betpÿx* (*betwixt*).

Those words which the present English have taken directly from their Saxon ancestors, very probably had the same syllabic emphasis which we now give them. It has also been asserted, that in Saxon the emphasis was *undoubtedly* on the first, or chief syllable of the root in every word; and therefore the prefixed particles *ge-*, *a-*, *be-*, &c. never have the emphasis. Compound words which consist of two substantives have the emphasis on the former syllable. In compounds of two essential significant words the emphasis commonly falls on the former word.

3. RHYTHM. Several emphatic syllables cannot be conveniently enunciated in succession; there must be a syllable or two remiss or feeble after an emphasis. On these depends Rhythm, which may be defined to be *periodical emphasis and remission*.

The length of lines in verse is not so accurately defined in Saxon by rhythm, as in Latin by means of feet: the only thing which, in Anglo-Saxon, has any influence over metre, seems to be the *emphatic syllables*. Each of these is often accompanied by one, two, or more unemphatic syllables. These emphatic and unemphatic syllables do not appear to be arranged according to any rules, except those which are dictated by the ear and cadence of the verse; but two or more accented syllables

seldom occur alone, without being accompanied by some unaccented. The metrical complement, which stands before the first *Assistant letter* in the first line, is not to be reckoned with the proper measure of Saxon verse. It is regarded merely as a species of prelude or overture, which is gone over as hastily as possible. This holds good, at least, respecting the construction of that species of verse of which we have hitherto seen examples, and which seems to be the only one which is given in Anglo-Saxon poetry. This will be illustrated by a short example:

- | | |
|----------------------------|--|
| 1. Wæntoð ana þat. | <i>The Creator alone knows</i> |
| (Hpyðen reo) řápul scéal. | <i>Whither the soul</i> |
| 3. Syðþan hƿeórran. | <i>Shall afterwards roam,</i> |
| (And) eálle þa gáŕtar | <i>And all the spirits</i> |
| 5. (De řor) góðe hƿeórrað. | <i>That depart in God.</i> |
| (Æfter) deað dæge. | <i>After their death-day</i> |
| 7. Dómeŕ bídað. | <i>They will abide their judgement</i> |
| (On) řæðen řæþme. | <i>In their Father's bosom.</i> |

See Hickes's *Thesaurus*, vol. i. p. 208.

In the second line we find first *hpyðen reo*, as the metrical complement; next the two words *řápul scéal*, which make three syllables, of which only the first and last are emphatic: the middle one, *ul*, is unemphatic, and only serves to facilitate the connexion between the emphatic syllables. The third line has no metrical complement, but immediately begins with an emphatic syllable; and then follows one unemphatic, then an emphatic with an unemphatic syllable: and thus this line contains two emphatic syllables. The fourth has no proper metrical complement, because there is only an auxiliary letter; except we give this name to what, in such cases, precedes the first accented syllable: but whatever be the name by which it is called, it is evident that *And* is the prelude, and that the verse first properly begins with *eálle þa*, which is one emphatic and two unemphatic; then follows *gáŕtar*, one emphatic and one unemphatic: so this has also two emphatic syllables. The fifth has *De řor* for a metrical complement; the remain-

der is formed as the third. In the sixth, *Œtten* is the metrical complement: then follow two emphatic syllables, the last of which is accompanied by one unemphatic,—which is the reverse of the construction of the second line. The seventh is formed just as the third. It appears then, that however unlike these lines seem to be in their structure, still they are all formed after one rule; viz. *they have all two emphatic syllables, which should be generally followed by at least one unemphatic syllable, besides the metrical complement*, which at pleasure may be introduced or omitted. The lines, therefore, commonly consist of four syllables; but sometimes of five, when one emphatic syllable is followed by two unemphatic; and sometimes of three syllables, when one of the emphatic syllables is not followed by an unemphatic. A line of even two syllables is sometimes found; but if both these were strongly emphatic, the verse would not offend against the general rhythm.

From the observations which have been made, we see that the Anglo-Saxons had a peculiar metre: the system, in fact, is something similar to that of our old ballads, in which the ear is satisfied, not by the number of syllables, but by the recurrence of the emphasis. Coleridge, in the seventh page of his Preface to his *Christabel*, has the following remarks on the structure of such verse. “The metre of the *Christabel* is not, properly speaking, irregular, though it may seem so from its being founded on a new (*old*) principle: namely, that of counting in each line the accents, not the syllables. Though the latter may vary from *seven* to *twelve*, yet in each line the accents will be found to be only *four*.” The English reader will have a clear view of the principle observed in Anglo-Saxon versification, if he will add to Mr. Coleridge’s remarks what has been previously said on Alliteration; namely, that our ancestors appear to have been satisfied, if their verse had rhythm enough to be sung, and such alliteration as would at once strike the ear.

PART V.

D I A L E C T S.

*Observations on the Saxon language, and its dialects ;
or the manner in which the present English is formed
from the Saxon.*

1. THE Anglo-Saxons* came from different provinces of Germany into Britain, and were composed of Saxons, Angles, Frisians, and Jutes ; it is therefore probable some variety existed in the pronunciation of their words : but as they were incorporated together, and united under a regal government in Britain before the chief æra of literature began, and as what was previously written is probably conveyed to us in the more recent orthography, it is most likely that one form of the language would prevail. This was denominated Anglo-Saxon ; and it was used by the majority of the inhabitants in England, on the establishment of the Saxon power in A.D. 457, and continued for four centuries and a half, till A.D. 900, or perhaps till the reign of Athelstan† A.D. 924 : but pure Saxon may be found, which was probably written even after the latter period.

We may, however, confidently look to the *Laws* of the Saxon monarchs, *Charters*, and *Chronicle*, before the time of Athelstan ; to the works of *King Alfred*, to the *Heptateuch*, *Gospels*, and the *Gospel of Nicodemus*, for Anglo-Saxon in its greatest state of purity.

2. It may be readily allowed, that one form of the Anglo-Saxon language might prevail for a considerable time in England ; but our ancestors, having few opportunities of literary intercourse, could not have determined upon fixed rules for orthography : hence arose the difference observable in spelling the same words in Saxon ;

* For a brief history of the Anglo-Saxons, and the origin of the term Anglo-Saxon, see Preface, page i—iii.

† See Turner's *History of the Anglo-Saxons*, 8vo, vol. i. p. 594.

and, from communication with foreigners, an alteration in the modification of words, with an introduction of new terms. This alteration is said to be perceptible at two periods of the Saxon language. The Anglo-Saxon is, therefore, considered as having two dialects, called the *Dano-Saxon*, and the *Norman-Saxon*; according to the time when the Danes and Normans entered, and prevailed in this island.

3. *The Dano-Saxon*.—The peculiarities of the Danish tongue would predominate in proportion as the Danes increased their power and authority in England. During the reign of Danish kings in this nation, from A.D. 1016 to 1042, their Northern dialect would generally prevail: as the Danes were numerous in this island, it would also have some influence for a considerable time before their kings ascended the throne, and would continue after they had ceased to reign in England. Though, from the gradual change observable in languages, no specific time can be given for the actual commencement or termination of the Dano-Saxon dialect, yet we may presume it would have more or less influence for nearly two centuries,—probably from about A.D. 900 to near 1070 or 1100.

4. *The Norman-Saxon*.—The Normans had some intercourse with England, even from the accession of Edward the Confessor, in A.D. 1042; but as they were not much mixed with the Saxon population, the Norman-French could have little influence over the Saxon language till after the time of the Conquest. The laws, being administered by the Norman Conqueror in his own language, would naturally introduce many new words; and the mutual efforts of the Normans and Saxons to understand each other would make an alteration in both languages: but as the majority of the inhabitants were Saxons, it is reasonable to presume that the Saxon language predominated; while the Norman tongue would have influence enough to change the modification of the Saxon words, and perhaps would cause

the inhabitants to reject or alter some of the variable terminations which were left in the Dano-Saxon dialect. Though no precise time can be fixed for the exact origin and conclusion of the Norman-Saxon, it may be affirmed that it succeeded the Dano-Saxon, and probably prevailed for nearly two centuries; or from about 1070 to 1260, in the reign of Henry III. What was written after the latter period is so different from Anglo-Saxon, and so nearly allied to our present language, that without any impropriety it may be denominated English.

5. It may, however, be here noticed, that those changes in Saxon which are generally denominated Dialects, appear in reality only to be the alteration observed in the progress of the language as it gradually flowed from the Anglo-Saxon, varying or casting off many of its inflections, till it settled in the form of the present English; in the same manner as, upon the fall of the Roman Empire, those people who derived their languages from the Latin, finding that the relation of words could be expressed with greater facility by prepositions, tacitly, and almost universally, rejected many of the variable terminations.

6. The progressive transformation of the Anglo-Saxon into our present form of speech will be seen by attending to the following remarks.

7. After A.D. 900, some old Icelandic words were introduced by the Danes; and many of the inhabitants of this island, from intercourse with these foreigners, began to disregard the improved state of the Anglo-Saxon tongue, and either altered or omitted many of the terminating syllables.

8. One letter was often changed for another, and all the vowels were interchanged: as, *am*, for *eom* or *eam*, *am*; *hpat* for *hpæt*, *what*; one * for *ane*, *one*. The consonant *þ* was often used instead of *ð*; as, *moeþer* or *moþer*, for *moder*, *a mother*: *k* for *c*; as, *king* for *cýng* or *cýnig*, *a king*.

* Like the Gothic **AINA**, or the old Icelandic **ÍK**.

9. Letters sometimes changed place: as, *þiṛða* or *þiṛð*, for *þiṛðða*, *third*; *phi* or *phý*, for *hpi**, *why*; *ƿnoſt*, for *ƿoſt*, *a frost*.

10. Two syllables were contracted into one: as, *king* or *cýnꝯ*, for *cýning*, *a king*.

11. The letter *n* was often omitted at the end of words, and before another consonant: as, *hiſ noma* or *name*, for *hýſ naman*, *his name*; *ſel me ḡrinca* or *ḡrink*, for *ſýle me ḡrinca*, *give me drink*; *cýniꝯ* or *king*, for *cýning*, *a king*; *beƿopa* or *beƿope*, for *beƿopan*, *before*; *pealḡ*, for *pealḡan†*, *to wield*.

12. The termination of the dative case *-um* was often omitted, and supplied by the preposition *to*: as, *ḡa cƿæḡ to leopneſaſ hiſ*, *Then he saith to his disciples*, Matt. ix. 37; instead of *ḡa cƿæḡ leopneſum hiſ*, or in genuine Saxon, *ḡa he ſæde hiſ leopning-cnihtum*.

13. About A.D. 1070 further alterations were made in the Anglo-Saxon, and it approached still nearer to the form of the present English, by omitting more of the terminating syllables.

14. The same interchange of vowels, as previously mentioned, was common, particularly *e* for *a*, in the nominative plural: as, *ſmiṛeſ* or *ſmiṛ*, for *ſmiſaſ*, *smiths*; *foxeſ* for *foxaſ*, *foxes*; *ſtoneſ*, for *ſtonaſ*, *stones*.

15. The letter *ȝ* was changed into *i* or *y* in the beginning, middle, and end of words: as, *iunȝe* or *ýunȝe*, for *ȝeonge*, *young*; *ſeinaſ* or *ſainaſ*, for *ſeȝnaſ*, *rains*; *ýeaſ*, for *ȝeaſ*, *a year*; *dæieſ*, for *dæȝeſ*, *days*; *dæi* or *daý*, for *dæȝ*, *a day*; *ṛpentý*, for *ṛpentȝ*, *twenty*; *maí* or *maý*, for *mæȝ*, *may*; *aní*, for *anȝ*, *any*.

16. The letter *ƿ* was often changed into *u*, which was sounded like *v* before a vowel; but *ƿ* before an *m* was changed into *m*: as, *haue†*, for *haƿe'*, *have*; *luue* or *loue* (pronounced *love*), for *luƿe*, *love*; *ſeouen* or

* As the Gothic **ΘΛ**.

† As the Gothic **ϥΛΛḡΛΛ**.

‡ Like the Gothic **hΛḡΛ**, or the old Icelandic ***ḡBḡ** or ***ḡḡḡ**.

reuen (pronounced *seven*), for *reofon*, *seven*; *þimman*, for *þirman*, *a woman*.

17. E was changed into ch, ð into þ or ð: as, *child*, for *cild*, *a child*; *cherter*, for *cearter*, *a city*; *cheap* or *chap*, for *ceap*, *chaff*; *hiþer*, for *hīþer*, *hither*.

18. The acute accent, which was placed over the vowels by the Saxons to denote their long sound, was discontinued, and its place supplied by final letters: hence has arisen an extensive list of English words ending in duplicate consonants and a final*: as, *lif*, *life*; *wif*, *a wife*; *hāl*, *hale*; *clif*, *a cliff*; *scip*, *a shire*; *bōc* (*boke*), *a book*; *gōð* (*gode*), *good*; *stān*, *a stone*; *sān*, *a sore*; *stāl*, *a stall*; *slīm*, *slime*; *smāl*, *small*; *gōf*, *a goose*; *mūs*, *a mouse*; and *hūs*, *a house*.

19. Many sentences, in every Anglo-Saxon composition, may be transformed into modern English by attending to the preceding remarks. The following examples will sufficiently illustrate this fact.

Ic eop sylle nipe bebod. þat ge lufion eop betpýnan swa ic eop lufode:.

Be þam onenapað ealle menn þat ge sýnt mine leorning-cnihtas. gýf ge habbað lufe eop betpýnan:.

John xiii. 34 & 35.

Lufað eoppe sýnd. and doð wel þam þe eop sýel doð. and gebiddað for eoppe ehteras and tælen-dum eop:.

Matt. v. 44.

In modern orthography these sentences would be:

I to you self (*give*) a new bidden (*commandment*), that ye love between you so I you loved.

By that know all men that ye are my learning knights, if ye have love between you.

Love your friend (*enemy*), and do well to them that to you evil do, and bid' (*pray*) for your haters (*your tale-tellers*).

* See the very pertinent remarks by the judicious and learned editor of the recent edition of *Warton's History of English Poetry*, in the Editor's Preface, page (115), and Dissertation I, page cii.

A Praxis

ON

THE ANGLO-SAXON GRAMMAR.

- | | |
|--|--|
| 1. On anġinne ȝeȝceop
ġoð heopenan. and eop-
þan: <i>Gen. i. 1.</i> | 1. In beginning, God
created heaven and earth. |
| 2. ġoð cƿæþ þa. ġeƿeopþe
leoht. and leoht ƿearð
ȝeƿopht: <i>Gen. i. 3.</i> | 2. God saith then, Be
light: and light was made. |
| 3. Ealle þa þing ðe ȝe
ƿýllen þ̅ men eop ðon.
doð ȝe him þ̅ ȝýlfe. þ̅ | 3. All the things that ye
will that men do to you,
do ye to them the same; |

1. On, *preposition*.—Anġinne, *noun 1st declension*, governed by *prep.* on; see Syntax 39.—ġeȝceop, *verb irr. indic. perf. 3. s.* from ȝeȝcƿan to create; of ȝe and ȝcƿpan, *perf. ȝceop* or *ȝeȝceop*, created; see Etymology 92, in list of irregular verbs.—ġoð, -es, *n. 1. masculine, nom. sing.* to the verb ȝeȝceop.—heopenan, *n. 2. ac.* governed by ȝeȝceop; Synt. 35, from heopen, -an.—And, *conj.*—Eopþan, *n. 2. f. ac.* from eopþa, -an, earth.
2. Lƿæð, *v. indic. ind. 3. s.* from cƿæþan, to say; see Etym. 74.—ða then, *adv.*—ġeƿeopþe, *v. sub. 3. s.* from ȝeƿeopþan, to be; *perf. ȝeƿearð*; *perf. part. ȝeƿorðen*; see Etym. 86.—ƿearð, *v. irr. indic. perf. 3. s.* from ƿeopþan, to be, &c.; see Etym. 86.—ġeƿopht, *perf. part.* from ƿƿcan to work; see Etym. 92.
3. Ealle, *defin. ac. pl. neuter*, to agree with þing; Synt. 14: from eall; Etym. 47.—ða, *defin. ac. pl. neut.*; Etym. 45.—ðing, *n. 1. neut. ac.* governed by the verb doð; Synt. 35.—ðe, *rel. pron.*; Synt. 16.—ƿýllen, *v. irr. indic. ind. 2. pl.*; Etym. 88^b.—ðat, *rel. pron.*; Synt. 16.—men, *n. nom. pl.* from man; Etym. 8.—eop, *pers. pron. d. pl.* from þu; Etym. 36.—don, *v. irr. sub. 3. pl.*; Etym. 92, in list of irregular verbs.—doð, *v. irr. imp. 2. pl.*—he, *pers. pron. nom.* to the verb doð; Etym. 36.—him, *pers. pron. d. pl.* Etym. 37.—ðat, *defin.*; see Etym. 45.—ȝýlfe; see Etym. 43.—ðat, *rel. pron.*

- roðlice æ. and piteiſſena
bebod: *Matt.* vii. 12. which is truly (the) law,
and (the) command of
prophets.
4. Líf ƿe roðlice ne ƿor- 4. If ye truly forgive not
ƿýpaðmannum. ne eoƿeſ
Fæder ne ƿorƿýrð eoƿ
eoƿne ƿýnna: *Matt.* vi.
15. men, neither will your
Father forgive you your
sins.
5. God luƿode middan- 5. God loved the world so
eaƿð ƿpa ꝥ he ƿealde hýr
an-cennedan ðunu. ꝥ nan
ne ƿorƿurðe ꝥe on hýne
ƿelýrð. ac hæbbe ꝥ ece
líf: *John* iii. 16. that he gave his only be-
gotten Son, that no one
should perish who on him
believeth, but should have
eternal life.
6. Ic eoƿ ƿýlle nipe be- 6. I to you give a new
bod. ꝥ ƿe luſion eoƿ be-
tƿýnan ƿpa ic eoƿluƿode. commandment, that ye
love one another (between
you), as I have loved you.

—*Iſ*, *v. neut. indic. ind. 3. s.* Etym. 86.—*Soðlice*, *adv.*—*Æ*, *a law*,
n. indecl. f.—*ƿitegena*, *n. 2. g. pl.* governed by bebod; Synt 16.
from *ƿitega*; Etym. 22.—*Bebod*, *n. 1. nom. s. f.*

4. *Líf*, *conj.*—*Ne*, *adv.*—*Forƿýpað*, *v. irr. indic. ind. 3. s.* See list
of irr. *v.* Etym. 92.—*Mannum*, for *mennum*, see Etym. 24. *n. 1. m.*
d. pl. from *man*, governed by *forƿýpað*; Synt. 33.—*Eoƿeſ*, *adj. pron.*
Etym. 41.—*Fæder*, *n. 2. m. nom. s.* to the verb *forƿýrð*.—*ðýnna*,
n. 3. n. ac. pl. from *ýn*, see Etym. 24, governed by *forƿýrð*;
Synt. 34.

. *Luƿode*, *v. indic. perf. 3. s.* Etym. 74.—*Middan-eaƿð*, *n. 1. ac.* go-
vernied by *luƿode*; Synt. 34.—*Spa*, *adv.*—*Ða*; Etym. 45^b.—*Sealde*,
v. irr. indic. perf. 3. s. from *ſeallan* to give; Etym. 92.—*hýr*, *pers.*
pron. g. Etym. 37.—*An-cennedan*, *adj. ac. s.* to agree with *ðunu*,
Synt. 14, from *an-cenned* with the emphatic *a*; Etym. 29.—*ðunu*,
n. 3. ac. s. Etym. 23.—*Nan*, *no one*; *adv.* from *n* contracted from
ne not, and an *one*, as *n-one* in the present English, from *no-one*,
n-ever, from *not ever*, and the Latin *n-ullus* from *ne-ullus*.—*For-*
ƿurðe, *v. sub. ind. 3. s.* from *forƿurðan* or *forƿýrðan*, to perish.—
hýne, *pron. ac. s.* Etym. 37.—*ƿelýrð*, *v. indic. ind. 3. s.* from *ƿe-*
lýran, to believe; *perf. ƿelýrðe*; *part. ƿelýrðe*: Etym. 73 and 74.
—*Hæbbe*, *v. sub. 3. s.* Etym. 87.

6. *Luſion*, *v. sub. ind. 2. pl.* Etym. 74.—*Betƿýnan*, *prep.*

7. Be þam oncnapað ealle menn ꝥ ge rýnt mīne leorning-cnihtas. gýr ge habbað lupe eop betpýnan: *John* xiii. 34 & 35.
8. Lufiað eoppe rýnð. and doþ þel þam þe eop ýfel doð. and gebiddað for eoppe ehtear and tælendum eop.
9. Ðæt ge rīn eoppe Fæder bearn. þe on heofonum ýr. *Matt.* v. 44, 45.
10. Ða cpæð re Hælend. Fæder. forgýr him. forþam hīz nýton hpæt hīz doð: *Luke* xxiii. 34.
11. Ne beþurpon læceþ þa ðe hale rýnt. ac þa ðe unhæleðe habbað:
12. Ne com ic rihtpīre clýpīan. ac rýnfulle ondædbote: *Luke* v. 31 & 32.
7. By that all men shall know, that ye are my disciples, (*learning-knights, children, or followers*) if ye have love among you.
8. Love your enemy, and do well to those who do evil to you, and pray for your persecutors and your calumniators.
9. That ye may be your Fathers' children, who is in heaven.
10. Then said the Healer, "Father, forgive them, because they know not what they do."
11. They need not a physician who are whole, but they that have infirmity.
12. I am not come to call (the) righteous, but sinful to repentance.

7. Oncnapað, *v. indic. ind. 3. pl.* from oncnapan; Etym. 74.—Ealle, *defn. nom. pl. m.*—Sýnt, *v. irr. 2. pl.* Etym. 86.—Dabbað, *v. irr. indic. ind. 2. pl.* Etym. 87°.

8. Lufiað, *v. imp. 2. pl.* Etym. 74.—Doð, *v. irr. imp. 2. pl.* Etym. 92.—Ðam, *defn. d. pl.* Etym. 45; governed by doð; Synt. 33.—Ehtear, *n. 1. ac. pl.* governed by for; Synt. 111.—Tælendum, *n. d. pl.* from *imp. part.* tælende, by omitting the final e, as hælende *saving, Hælend the Saviour.*

9. Sin for rýn, *v. irr. sub. 2. pl.* Etym. 86.—Eoppe for eopepe, *pron. g. s.* Etym. 41.

10. Diz, *pers. pron. 3. pl. nom.* Etym. 37, °.—Nýton, *v. indic. ind. 3. pl.* from nýtan or nitan *not to know; i. e. ne not, and pīan to know.*

11. Beþurpon, *v. indic. per. 3. pl.* list of irregular verbs in þearpan *to have need.*—Læceþ, *n. 1. g. s.* from læce *a leech*; governed by beþurpon; Synt. 32.

12. Sýnfulle, *adj. nom. pl. m.* to agree with men understood.

13. Soðlice ic secge eop. Buton eopeƿ rihtƿiƿnŷr mape ƿŷ þonne þæƿa ƿƿi-teƿa and ƿundop-halge-na. ne ƿa ƿe on heofonan ƿice: *Matt. v. 20.*
13. Truly, I tell you, except your righteousness be more than (that) of the writers and pharisees, ye cannot go into heaven's kingdom.
14. Soðic þe secge. buton hƿa beo eðniƿan ƿecen-æd. ne mæƿ he ƿeƿeon Goder ƿice: *John iii. 3.*
14. Truly, I tell thee, except who is born again, he cannot see God's kingdom.
15. Soðlice ic secge eop. buton ƿe beon ƿecŷƿ-ƿede and ƿeƿopdene ƿƿa ƿƿa lŷtlingaƿ. ne ƿa ƿe on heofona ƿice: *Matt. xviii. 3.*
15. Truly, I tell you, except ye be converted, and become as infants, ye cannot go into heaven's kingdom.
16. Fƿam hŷƿa ƿæƿt-mun ƿe hi undeƿƿŷtað. Epŷƿtþu ƿadeƿað man ƿin-beƿian of þoƿnum. oððe ƿic-æƿpla of þŷƿn-cinnum:
16. From their fruit ye shall know them. Gathereth man grapes (*wine-berries*) of thorns, or figs (*fig-apples*) of thistles (*thorn kind*)?
17. Ðƿa ælc ƿoð tƿŷƿ þŷƿð ƿoðe ƿæƿtmaƿ. and
17. So every good tree beareth good fruit, and

13. *Maƿe, adj. comp.* Etym. 30.—*ƿƿi-teƿa, n. 1. g. pl.*—*Sundop-halgeƿa, g. pl.* from *ƿundop-halƿan the pharisees*; so called from *ƿundep sunder, separated*, and *halƿian to hallow*.—*Ea, v. irr. sub. 2. pl.* see list of irregular verbs, Etym. 92.

14. *þƿa, rel. pron.* Etym. 48.—*Beo, v. indic. ind. 3. s.* Etym. 86. Note ƿ.—*Ōæƿ, v. irr. indic. ind. 3. s.* Etym. 88.—*Eƿeon, v. inf.* after mæƿ; Synt. 36.

15. *Eƿcŷƿƿede, part. perf. nom. pl. m.* to agree with men understood, from *ƿecŷƿƿan*; *perf. ƿecŷƿðe*; *perf. part. ƿecŷƿƿed*, declined like *ƿoð*; Etym. 26 and 65.—*Eƿeƿopdene, perf. part. nom. pl. m.* Etym. 26, 65, and 86.

16. *þi, pron. ac. pl.* Etym. 37, governed by the verb *undeƿƿŷtað*; Synt. 34.—*Epŷƿtþu, adv.* denotes merely a question.—*ƿin-beƿian, n. 2. ac.* from *ƿin-beƿia*.—*Þŷƿn-cinnum, n. 1. d. pl.* from *þŷƿn a thorn*, and *cŷnn a kind*.

17. *Tƿŷƿ or tƿŷo, n. 1. m. or f. nom. s.*—*Eode, adj. ac. pl.* to agree with *ƿæƿtmaƿ*; Synt. 14.

ælc yfel trȳp bȳrð yfele
pær tmar.

18. Ne mæg þ̅ góde treop
beonan yfele pær tmar.
ne þ̅ yfele treop góde
pær tmar. *Matt. vii.*
16—18.

19. Azȳrað þam Earene
þa þing þe þær Earener
rȳnt. ȳ Gode þa þing þe
Goder rȳnt. *Luke xx. 25.*

20. Ne pȳnceað æfter
þam mete þe forpȳrð.
ac æfter þam þe þurh-
punað on ece hf. *John*
vi. 27.

21. Dpæt fremað men
þeah he ealne middan-
earð gertȳne. ȳ do hȳr
raple forpȳrð.

22. Oððe hpȳlc geppȳxl
rȳlð re man for hȳr
raple. *Mark viii. 36, 37.*

23. Seo tid cȳmð þ̅ ealle
gehȳpað hȳr rterne. þe
on bȳrgenum rȳnt.

every evil tree beareth evil
fruit.

18. The good tree cannot
bear evil fruit, nor the
evil tree good fruit.

19. Give to Cæsar the
things that Cæsar's are,
and to God the things
that God's are.

20. Labour not after that
meat which perishes, but
after that which continu-
eth unto eternal life.

21. What will (it) profit
man, though he all the
world may gain, and do
to his soul destruction?

22. Or what exchange shall
man give for his soul?

23. The time cometh that
all shall hear his voice
that are in tombs.

18. Mæg, *v. irr. indic. ind. 3. s.* Etym. 88, and agrees with its *nom. treop*.
—Dæt, *defin. nom. s. f.* Etym. 45, Note ⁴.—Beonan or bæpan, *v. inf.*
after the verb mæg; Etym. Note *, page 46. Synt. 36.

19. Azȳrað, *v. imp. 2. pl.*—Earene, *n. 1. d. s.* governed by azȳrað;
Synt. 33.—Ding, *n. 1. ac. pl.* governed by azȳrað; Synt. 34.—
Sȳnt, for rȳnt, *v. irr. indic. ind. 3. pl.* Etym. 86, ⁴.

20. Ðurhpunað, *v. indic. ind. 3. s.* from þurh and punian to dwell,
remain, &c.

21. Dpæt, *rel. pron. nom. s. n.* Etym. 48.—Den for man.—Deah,
conj.—Gertȳne, *v. sub. ind. 3. s.* from ge-rtȳnan.—Do, *v. irr.*
sub. ind. 3. s. Etym. 92, list of irregular verbs, bon.

22. Dpȳlc, *rel. pron.* Etym. 49.—Sȳlð, *v. indic. ind.* Etym. 74; from
rȳllan to give.

23. Stefne, *n. 1. ac.* from rterf, rterf, or rterfen a voice.

24. And þa ðe ȝoð poþh- 24. And those who have
ton. ƿaþað on liƿeþ wrought good shall go in
æþýrte. and þa ðe ýfel resurrection of life, and
ðýdon. on domeþ æþýr- those who have done evil
te : *John v. 28 & 29.* in resurrection of doom.

24. Þoþhton, v. indic. perf. 3. pl. from ƿiþcan ; Etym. 92.—Æþýrte, n. 1. d. s. from aþýrt or aþýrt resurrection.

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